The LUTHERAN

SING UNTO THE LORD

Junior choir of Long Island congregation

PACIFIC LUTHERAN
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10 CENTS

THE JOY OF LIVING

Ever notice how some people associate *the joy of living* with moments of care-free relaxation, while others seem to find equal happiness in both work and leisure?

Which seems most natural? Was man created with the capacity for finding happiness in his spare time only or was he endowed with a genius for reaping joy from both work and play?

Before anyone surrenders to the cynicism of the first theory, he owes it to himself, his neighbors and his God to give the second a real try.

For centuries the Church has been helping men to discover the deep and lasting joy of purposeful living. When your life has a purpose, linked to the Purpose of God . . . then every day reveals anew the joy of living!

The LUTHERAN — *News Magazine of the United Lutheran Church in America*

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor
George H. Straley, Assistant Editor. Edmund W. Jones, Art Director

Staff Writers: Norman Berner, Margaret A. J. Irvin, Earl S. Rudisill, Robert E. Van Deusen

COMMITTEE ON CHURCH PAPERS: The Rev. Edward T. Horn, D.D., Chairman; the Rev. Robert D. Hershey, S.T.D., Secretary; Mr. Hjalmar Bjornson, the Rev. Ernest J. Hoh, Litt.D., Mr. John George Kurzenknabe, the Rev. George E. Meetze, Dr. W. Emerson Reck, Rev. Joseph Sittler, Jr., D.D., Rev. Paul E. Valentine

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COVER PICTURE. Members of the junior choir of the Church of the Messiah, Flushing, N. Y.

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THE CHURCH IN THE NEWS

Home mission advance continues

There was practically no limit to the number of new congregations that might be organized in America in 1954. As new towns are created and old cities expand, any vigorous denomination can find fields for investment of all the manpower and money it can afford.

This month United Lutherans were told their investment in home missions in 1954 has continued at last year's record-breaking rate. In four months of 1954, it was reported by the ULC Board of American Missions, 26 congregations came into existence. At least six more are scheduled for organization before June 30. This half-year total of 32 squares up exactly with the full-year total of 64 in 1953.

California led the 1954 home mission advance with four new congregations. There were two each in Florida, Georgia, Louisiana, Texas, Ontario, three in Pennsylvania, plus one each in nine other states. The 1954 congregations have the largest charter membership—92.5 apiece—ever averaged by United Lutheran home missions.

Missions are expensive

One of the old problems—where to find pastors for new congregations—had disappeared. Increased number of graduates from theological seminaries provides a substantial task-force for the new fields.

Twenty clergymen, including a dozen ordained this month, have accepted calls from the Board of American Missions in the last 90 days. They will enter fields where congregations are not yet organized. The board was told at its May 6 meeting that 47 additional pastors have recently accepted calls to organized missions.

The problem not yet solved was how much money could be collected to sustain the mission program. This month the mission board voted to lend $971,59 to aid young congregations in building 23 churches, two house chapels, and buying 21 church lots, 21 parsonages. Cost of these projects is $2,470,185, of which the board is lending about 40 per cent.

To keep up necessary financial aid for 50 or 60 new congregations a year will cost $4 million annually from the United Lutheran Church treasury, the Board of American Missions estimates. This is almost double the amount now being allotted the board from ULC income.

A special appeal for a church extension fund (collected as the $6 million college-seminary fund was gathered in 1950), will not be necessary, the board says, if the annual appropriation is increased. "The board earnestly appeals not for a short-lived spurt of giving, but for expanding support for the long, steady pull in the years ahead," it asserted this month.

Decision on this question will have to be made by the United Lutheran Church at its convention in October.

Presbyterians balk in South Carolina

The Presbyterian Church in the South had been slow-moving and patient in urging its congregations to take a generous attitude on such questions as race relations. But a congregation in South Carolina lagged so far behind other Presbyterians that this month court action seemed necessary.

The McCarter Church in Greenville seceded from the Presbyterian Church

J.S. by a majority vote. The minority arried their case before County Judge V. B. McGowan, and argued that the hurch property belongs to them because hey have remained loyal to their de-omination.

Southern Presbyterians in recent years, aid the majority, have "commingled the aces in councils and meetings," and this ractice is "on its way down to the in-ividual congregation level." The Mc-Carter majority told the judge they don't ant to belong to a denomination that as been teaching "communism, adultery, nd nonsegregation of the races."

BISHOP HANNS LILJE
By "Luther tree" near Worms

ilje wants decision

Behind Bishop Hanns Lilje was the uge stump of the "Luther tree"—an elm iid to have been planted near the Ger-an city of Worms on the day Martin uther said, "Here I stand. God help ie." The stump, left standing after the ee died in the 1930s, is 10 feet in diameter. "The tree is dead, but Luther's doctrines live," said the bishop.

Listening to Bishop Lilje were 1,500 American servicemen, the largest gathering of Lutherans of the U.S. armed forces ever brought together in Europe. Some came from England, France, and Austria for the rally, sponsored by Lutheran chaplains at Worms on April 24-25. Thirty-five hundred Germans shared with Americans in the celebration.

"Politics," said the bishop, "can no longer be a matter of expediency. This is a time of decision, and requires a decision for freedom, just like that made by Luther."

Lilje in "Life"

Life magazine had turned over most of its 192-page May 10 issue to a report on "Germany—a giant awakened." Industry, education, entertainment, and scenery in postwar Germany are described. Bishop Lilje, president of the Lutheran World Federation, was chosen to write the 2,500-word explanation of Germany's "resurgence of faith."

"Revitalization of Protestantism," says *Life,* is 'one of the most striking differences between postwar and prewar Germany." Church attendance hasn't greatly increased, but the church has new influence in national life. Bishop Lilje explains how that has come about.

Church helped people repent

The church took the lead, after the war, wrote Bishop Lilje, in helping the people realize that all had some share in the guilt for the Nazi crimes. Churchmen "accepted the blame for not having prayed more fervently and for not having worked more realistically" to counteract the Hitler influence.

"Many people who never took an active part in Nazi activities may still have paved the way for the Nazis by neg-

lecting the philosophical and religious issues involved . . . Even under the pressures of a totalitarian regime there is left an area, though a limited one, in which the individual has freedom to make decisions. And those of us who realize this are willing to accept their share of the guilt."

"Now," Bishop Lilje writes, "there are new trials to face. We find ourselves in a period of heady economic expansion, a swift recovery which is not entirely turning out to the spiritual advantage of Western Germany. A silent and mostly unconscious materialism is making itself felt here and there, and a new moral consciousness will be needed to keep the Christian spirit of sacrifice and love alive.

"I do not think that the church which has faced honestly the problem of the German past can fail to meet the challenge of the future," says Bishop Lilje. "Our sense of mission is stronger than ever."

Episcopalians can't play bingo

New Jersey voters decided to legalize bingo games run by churches, but Episcopal congregations must not yield to the temptation of easy money, said Bishop Wallace J. Gardner of the Episcopal Diocese of New Jersey (central and south Jersey).

People don't come to bingo games for the sake of the church, but for the sake of gambling, the bishop said. "Nothing can take the place . . . of sacrificial giving for the Christian cause." He said "the Christian church must be on its guard against encouraging our youth and, indeed, our adults in becoming accustomed to practices which have been so vicious in their influence on the life of our citizens."

Some prospective Roman Catholic profits from bingo in north Jersey failed to appear this month because the law

METHODISTS CHANGE OFFICERS
Charles W. Brashares (left) replaces W
Martin as president of Council of Bisho

sets a $1,000 limit on prizes given one evening. The result is that ma gamblers prefer playing for stakes up $4,000 a night at bootleg games in Ma hattan and Brooklyn. Bingo-promoti parishes have begun a campaign to ha the New Jersey prize limit raised.

Lutherans accused in India

There have been two reports abo objectionable activities of Lutheran m sionaries in the Sundergahr district Orissa state in India, Dr. K. N. Kat stated at headquarters of the Indian go erment in New Delhi this month. He sa it would not be wise to disclose the n ture of the activity or of the action t government proposes to take against

Lutherans of America have no m sions in Orissa. Missionaries accused the Indian government may be Danish German. Last month the government r fused entry visas for two Danish missio aries. The government has recently be accusing some missionaries of politic activity against the Congress Party.

A Hindu leader, N. C. Chatterjee, said his month that "missionaries may constitute a threat to India's security and integrity." He urged Hindus to compete igorously with missionaries to prevent onversions to Christianity. "It will be n act of treason or disloyalty to Mother ndia," he said, "if you allow propagandists from foreign countries to continue nchallenged their proselytizing activities, specially among backward and tribal eoples."

The Indian government turned down pplications of 109 American missionries to enter India in the last two years. Mr. B. N. Datar said in New Delhi that 78 were allowed to enter in 1952-53, nd 311 in 1953-54. Those who come or educational, medical, or social work re usually admitted, but evangelistic issionaries are being rejected.

insey accuses church groups

Charges that religious groups are pressuring the Rockefeller Foundation and Indiana University to stop supporting studies of sexual behavior were made by Dr. Alfred C. Kinsey. He did not identify the groups.

The author of *Sexual Behavior in the Human Male* (1948) and *Sexual Behavior in the Human Female* (1953) told the conference of the American Psychiatric Association that he and his associates have had to "fight for funds and the right to do this study."

Dr. Kinsey's charge was made in an impassioned speech after Dr. Karl Menninger of Topeka, Kansas, one of the nation's leading psychiatrists, accused the author of being "naive in his approach" and said his latest book was "a shocking misrepresentation of female sexuality."

This volume, Dr. Menninger said, could more accurately be titled "What 5,000 or 6,000 Rather Talkative Ladies Told Me About Sexual Behavior of Women in the United States Under Certain Conditions."

"One does not take at face value what 5,000 talkative women tell him," the Topeka psychiatrist said, adding that Dr. Kinsey had "ignored love" as a vital aspect of human sexuality.

TILLICH CHANGES SCHOOLS

German-born Paul Tillich, one of top U.S. theologians, retires at Union Seminary in June and will teach at Harvard

Judge to decide on nuns in school

Eighty-four nuns of the Roman Catholic Church, wearing the garb of their order, are teachers in public schools of six Kentucky counties. They teach in school buildings owned by the Roman Catholic Church and rented to local public-school boards.

Facts in the case, which was brought to court by a Methodist minister, were straightened out this month through an agreement of attorneys for both sides, and go to Circuit Judge William B. Ardery for a decision.

Arguments against employing the nuns are that "the use of public money for

support of any school in which Roman Catholic Church policy is either dominant or effective is an unlawful act" and that "the nuns teach sectarian doctrine . . . by reason of this distinctive garb, the wearing of religious symbols, and the manner of life followed by them."

Argument in favor of the nuns is that refusing to allow them to teach would violate the "equal rights" guaranteed them in the U.S. Constitution (Amendment 14) and deprive them of jobs.

German city can have churches

In the new steel-manufacturing city, Stalinstadt, being developed in Germany's Soviet Zone, one Protestant and one Roman Catholic church will be permitted. Until now, permission was refused.

Bishop Otto Dibelius attempted to hold Christmas services in Stalinstadt, but was obliged to conduct them in restaurants outside the city. Protestants and Catholics have been using tents, automobile chapels, rented rooms for services.

The Catholic News Agency KNA reported early this month that Otto Nuschke, East German minister of church affairs, has announced that the government has decided on "a positive solution concerning the construction of a Catholic and an Evangelical church in Stalinstadt."

Publication House plans relocation

Lack of space in the 30-year-old Muhlenberg building, headquarters of the United Lutheran Publication House in downtown Philadelphia, was the reason for planning relocation. The Board of Publication in late April approved efforts to secure a building site outside the city.

Recently the Board of Pensions, one of the church agencies housed in the ULPH building, was obliged to move elsewhere because there was no room available for its expanded operations. ULPH publishing and merchandising activities have also outgrown the Mu lenberg building. It was estimated by t Board of Publication executive secretar Dr. H. Torrey Walker, that in the ye ending June 30 sales will exceed $3 m lion. First time when sales exceeded million was year ending June 30, 194

Two books published by Muhlenbe Press in 1953 were included last mon in the Philadelphia Book Show for "e cellence in design and production." The are *The Sage and the Olive,* a novel b Florence Whitfield Barton, and *T Chorale,* a study in Lutheran churc music by Dr. Edwin Liemohn. A week radio program sponsored by the ULPH entitled "Church World News" ar broadcast in Philadelphia, Columbi Houston, and Des Moines, won an hono able mention award from Ohio State Un versity's Institution for Educational R dio. The program is produced by Richar T. Sutcliffe.

Religion and marriage

In six out of 10 marriages in Iow individuals stay within their own churc in selecting marriage partners: Fac were reported after Iowa completed i first year as the only state which as candidates for marriage or divorce to li their church membership. Figures c 22,049 marriages and 4,999 divorces 1953 were reported.

Roman Catholics walked together t the altar in 3,007 marriages (13.7 pe cent of the total). Lutherans marrie Lutherans in 1,931 episodes (8.8 pe cent), 1,856 Methodists married 1,85 Methodists.

Crossing the church lines were 37 Lutherans (176 men, 203 women) wh married Roman Catholics. Methodis marrying Roman Catholics numbere 556 (283 men, 273 women).

In 280 divorce cases, both husband an wife were Methodist. Both were Roma

Midwest Merger in Sight

Merger of three middle-western synods of the United Lutheran Church moved toward certainty this month as the Kansas Synod favored it by a 52 to 9 vote. Final balloting was due May 12 in the Nebraska Synod, where approval of the plan seemed assured. The Midwest Synod, which has 11 congregations in Kansas and 57 in Nebraska, voted 79 to 29 in favor of the merger on May 6.

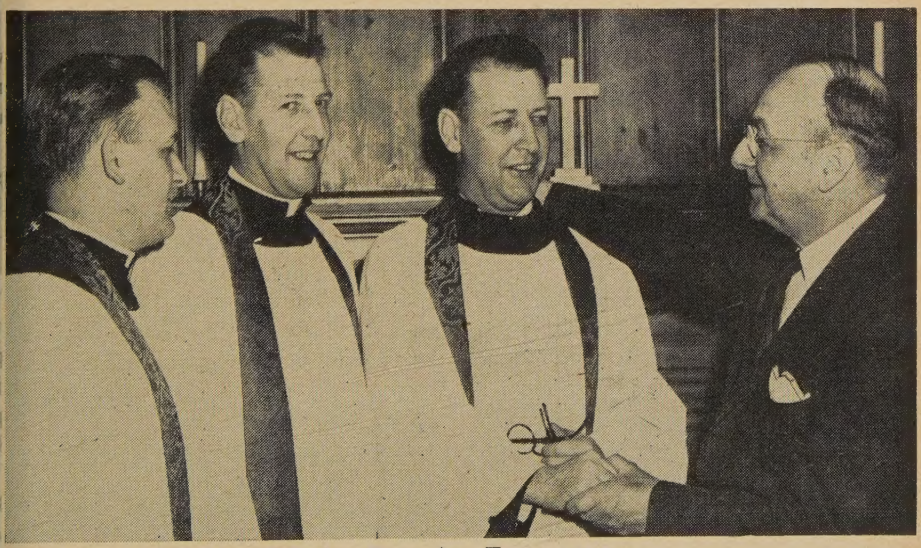
If approval is secured in the three synods, organizational meeting creating a Central States Synod will take place June 8-9 in Kansas City. Headquarters would be located in Omaha. Two full-time officers, a president and an assistant to the president, are specified in the proposed constitution.

Catholic in 260 cases, and both Lutheran in 240 cases. Mixed marriages cracking up (Roman Catholic and Protestant) numbered 230.

A crown for the Virgin Mary

A crown made of gold, silver, and precious stones would be placed on the head of a statue of the Virgin Mary at a Carnegie Hall celebration in New York City on May 23. The affair is sponsored by the Blue Army of our Lady of Fatima.

Celebration of the Roman Catholic Marian Year reached high gear as rites in honor of the Virgin were observed in many places. At Los Angeles 110,000 people crowded the Memorial Coliseum on May 2. "Here we unite as an army under the banner of Our Lady, Queen of the Angels, to be deployed for a war against wars, a campaign to end the causes of conflict among men," said Bishop Joseph T. McGucken.



All Four Are Folkemers

Three of the four sons of Paul I. Folkemer (right), president of the Lutheran Laymen's Movement, are United Lutheran clergymen. Dr. Lawrence D. Folkemer is pastor of the Church of the Reformation in Washington, D. C. His twin, the Rev. Carl W., is pastor of St. John's Church, Linthicum Heights, Maryland. A third is the Rev. Gordon E., of St. Matthew's Church, York, Pa. A fourth, Paul L., is an active layman

World News Notes

Germany . . .

THE TOP POLITICAL PARTY in the West German Government is the Christian Union (CDU or CSU). In the last election it took 244 (38 per cent) Bundestag seats of which 95 are filled by Protestants. According to a recent report Chancellor Adenauer's new cabinet, however, has 10 Protestants and 8 Catholics, with one post still to be filled. Previously there were five Protestants among 14 cabinet members. Adenauer himself is a devout Catholic.

Today the three Allied powers have a total of only 8,000 employees (of whom over 5,000 are Germans) in West Germany, as contrasted to 100,000 (83,000 Germans) five years ago. There are now 1,100 French, 890 British, and 749 Americans (down from 2,992 in 1951) actually connected with their respective "high commissions." Other allied nationals are employed in auxiliary capacity, such as schoolteachers. Twenty per cent of the Americans are engaged in public information activities. These figures refer *only* to civilian government (non-military) employees.

Jews . . .

JEWISH POPULATION of the world is estimated at 11,627,000. Largest group —about 5 million—lives in U.S. There are about 2 million in the USSR, and 1.5 million in Israel. The number in Germany is very small, but gradually increasing as refugees timidly return.

Twenty-two Jewish agencies are united in a Conference on Jewish Material Claims to act as the instrument for distributing $107 million promised by the Bonn Government in the next 12 to 14 years for Jewish persecutees living outside of Israel. The Conference has already received $6 million and is due t get $3 million more in 1954. A larg portion of the money is to be used fo cultural rehabilitation.

Money . . .

OVER 726 MILLION people in Europ and Asia have seen their money com pletely destroyed as a result of the wa Over 429 million other people have los 95 per cent of the value of their money Another 108 million have had their buy ing power cut by 90 per cent. As for th 590 million people in the British sterlin area, their losses are rated at 72 per cent The fortunate 217 million people in th U.S. dollar area suffered only a 50 pe cent loss.

These figures are contained in Dr Franz Pick's *Black Market Yearboo* which declares that in the last 14 year more than $1,000,000,000,000 of exist ing private assets have been destroyed This explains why black money market still **exist.**

Israel . . .

IF JEWS had been looking for eas lives, they might have found some othe place than Israel as their national home land. The tiny country is not rich i natural resources and hasn't enoug water to make farming easy. Last yea the Israelis were obliged to import good worth $287 million, but their export totaled only $60 million.

The big gap between income and ex penses is made up by loans and gifts chiefly from the United States. The U.S government has given Israel $192 millio in three years, and the United Jewish Appeal in the U.S. has produced a sim ilar amount. The Israelis think they ca become self-supporting in six or seve years. —STEWART W. HERMAN

McCARTHY-ARMY HEARINGS

COMMUNIST HORDES closed in on Dien ien Phu and the United States teetered n the edge of war. But John Q. Public as glued to his television set watching ıe power struggle between Senator Mc-arthy and the Army. The showdown etween the Communist-hunting Senator nd the Communist-fighting Army stole ıe headlines.

Thousands of Americans sensed in the nfolding drama issues of basic impor-ınce. Beneath the seeming triviality of ɔme of the testimony was a sense of rim seriousness, as forces clashed.

Observations

1. The primary question was one of ıtegrity. With sharply conflicting claims, ıe committee tried to sift truth from alsehood.

2. Their task was made more difficult y the tactics of McCarthy and Cohn. onstant interruption, badgering of wit-esses, use of half-truths, statements out f context, a "doctored" picture, hin-ered an honest search for truth.

3. Use of such transparent devices ıowed either complete moral insensi-vity or a low opinion of the intelligence f the American public. It assumed that ıose watching the telecast would believe ıe half-truths and be swayed by the motional appeal.

4. Underneath the charges and coun-ɛr-charges was a test of power. Presence f the top Army brass week after week, ept there by McCarthy's endless cross-xamination, revealed the Wisconsin enator's love of authority.

5. This lust for power became more bvious as the hearings wore on. The ressures to which the Army had been ubjected, the way Army officials were xpected to dance when McCarthy whis-tled, gave the impression that subversion was only the pretext, and extension of his power the real purpose.

6. One of the underlying issues was the relationship between the three branches of government. The executive branch is responsible for enforcing the law and protecting national security. The job of the courts is to try violations of the law. In the trend toward quasi-judicial hearings, Congress has trespassed on the territory of the other two.

7. It is open to question whether any Congressional committee, with its members under political pressure, can be impartial enough to pass adequate judgment on guilt or innocence. Even the present hearings, which are conducted at a high level, show occasional evidence of "political ping-pong."

8. The Mundt committee has given a demonstration of Congressional hearings at their best. The Nazi-type investigations which McCarthy has conducted will be outmoded by the moderation and fairness of the present hearings. After they are over, and McCarthy resumes the chairmanship, it is to be hoped that the others will exert their rights as committee members and insist on new procedures.

9. Whatever the precise outcome of the hearings, one of the results will be a deglamorizing of McCarthy in the public mind. His conduct at the hearings has revealed his lack of personal stature and the sinister nature of his influence.

10. The hearings have presented an unlovely spectacle, both to the U.S. and to the rest of the world. But surgery is sometimes necessary. If they help to expose and remove the malignant growth of creeping totalitarianism in the U.S., the result will be worth the price.

—ROBERT E. VAN DEUSEN

He Puts Missions on the Main Street

By GEORGE H. STRALEY

Dr. Elwood Bowman's job is to help new congregation get their money's worth whenever they buy or buil

SKOKIE, ILLINOIS, is on the phone.

Dr. Elwood L. Bowman turns away with a murmured apology, but you really don't mind the break in the interview because this gives you a chance to look around the comfortable, book-lined study of the man who directs the United Lutheran Church's Division of Church Extension.

You are impressed by the massive desk, piled high with neatly labeled sheaves of what appear to be typed manuscript, but which you learn later are reports on mission parishes under development all over the United States. You note the recording machine into which Dr. Bowman dictates by the hour, knowing that these recordings are sent daily from his suburban Philadelphia home to the Church Extension headquarters in New York for transcription. Without this gadget, he'd never get around to writing the 5,000 letters he averages every year.

You admire the white wood paneling of the walls, and the built-in FM radio and phonograph behind the paneling, and you wonder if the owner doesn't find it difficult to tear himself away from such a cozy setting to travel 40,000 or more miles a year to meet with from 75 to 90 church councils on problems of mission property construction.

SKOKIE, ILLINOIS, is still on the phone.

"The lot you favor is not my choice," Dr. Bowman is saying. "Why go down a side street if you can get on the main street? . . . Only a block away? Well, one block off main street is as bad as on mile . . . You'd put a sign on the corner Well, if you put a sign on the corner wh not put the church there? Then yo wouldn't need the sign . . . Well, we'll g along with either site, but I just wante you to know what our preference is."

He hangs up and resumes the conver sation where he had left off. He doesn say, "Now, what is it we were talkin about?" or "Let me see, what was you last question?" He knows. His min works like that.

. . . Elwood L. Bowman trained a Drexel Institute for a career in engineer ing, but switched to fund-raising durin the dear dead days of the bank mora torium when it was tough to raise any thing that remotely resembled money His success in this endeavor somehow le him into the ULCA Board of America Missions in 1937. Three years later h took over the Board's Division of Church Extension, the agency responsible for al property matters of the Board.

THE FUNCTION of the Division o Church Extension is revealed in its name It seeks to extend the church into locali ties where it has not been before, and t strengthen it in areas where it is weak Last year it helped finance 32 new church buildings, 13 house-chapels (temporary places of meeting), 49 church lots, 6 parsonages, and 11 "second units" fo missions needing help a second time be fore reaching self-support. These proj ects were handled in 100 mission fields

BAM'S FINANCE EXPERT
Dr. Bowman

of the ULCA throughout the United States. In the same year, 64 new congregations were organized, and mission status was given to 16 established congregations that were not making the grade.

All this adds up to big business, and Dr. Bowman (Midland College gave him his LL.D. degree) has to be able to think clearly in seven or eight digits. Originally, Church Extension did not receive any money from apportionment contributions, but six years ago it was included in the ULCA benevolence budget. Its budgetary appropriation this year is $1,075,000. Gifts and legacies will boost the agency's total assets to about $2 million. With these funds, mission congregations will be financed to the extent of about $5 million total investment.

Dr. Bowman's work with a congregation doesn't begin, of course, until other departments of the Board of American Missions have opened the way. Procedures are something like this: A synod recognizes the need for starting a church in a certain locality within its boundaries. It notifies the Board of American Missions in New York and requests a field survey. If the Board feels the request is well-founded, it sponsors a survey. Such surveys are usually made by Lutheran college and seminary students, who make a door-to-door canvass in the area to determine the percentage of Lutheran population, the accessibility of other Lutheran churches, if any, and the willingness of people to support a new church.

If the survey indicates need and desire for a church, the Mission Board's Division of Personnel sends a mission developer to the scene. His purpose is to organize a congregation. Here is where Church Extension enters the picture.

"It is our responsibility," says Dr. Bowman, "to find a home for this man. We try to secure an average-type residence. The synod buys the house, we finance it. In this way a parsonage is purchased for smaller payments than normal rental."

FINDING EVEN a temporary home for a mission pastor has its complications at times, but his years of experience have endowed Dr. Bowman with a versatility and resourcefulness that now enable him to cope with almost any situation—even when it involves Florida real estate. Witness the Clearwater affair:

Dr. Bowman went to Clearwater earlier this year while on a three-week itinerary in the Sunshine State and found the Rev. Paul M. Kinports in a king-size quandary. Pastor Kinports had resigned at St. Matthew's Church in Charleston, S. C., to develop a mission in Clearwater, and he had arrived somewhat in advance of adequate preparations.

"I found him and his wife staying at a trailer camp," Dr. Bowman said, "with

their furniture on the way and no arrangements made for housing. It was necessary to find a home promptly. I rounded up a real estate man, a builder, who had a suitable house. But he refused to let Dr. Kinports move in without a $5,000 cash down-payment.

"I talked with members of the mission congregation, but by the time they had decided to buy the house and I was prepared to wire the Mission Board for a $5,000 bank draft, the banks had closed. What made it worse was that a week-end was coming up, and the banks would not open again until Monday. We went back to see the real estate man again, and finally I persuaded him to wait until Monday for his money. The deal was closed with a handshake."

Five-thousand-dollar handshakes are not everyday formalities with Dr. Bowman, but the ability to make quick decisions and flash appraisals is a vital quality that comes into play often. He is, of necessity, an opportunist. Witness, again, the Fort Lauderdale situation:

ON THE SAME TRIP on which he solve the Clearwater problem, Dr. Bowma visited Fort Lauderdale, Florida's po ular winter resort, where a mission cor gregation had been trying in vain to fin a place to hold Sunday services. Th only possibility was a night club, whic the proprietor offered for use, free, if th congregation would supply a janitor t clean up during the interim between th close of Saturday night business and th start of Sunday morning's service. Sinc the cabaret closes at 4 A.M. Sunday, thi posed a problem.

"But if we can find a janitor, we'll ac cept the offer," Dr. Bowman said witho hesitation. So far, no janitor!

"It would make a good place, too, the Church Extension director added i telling of this incident. "There would b seating for 150 persons; besides, the fig ures of two devils have been sandblaste into one end of the bar at a spot wher they would be directly in the preacher' line of vision. That might stimulate hi in his sermons."

DR. BOWMAN TAKES MISSIONS OUT OF THIS . . .
Many young congregations worship in stores, public buildings, etc.

. . . And He Puts Them Into This
Photo is of Grace Church, Richmond, Calif., completed last year

Night clubs are not commonly selected to double as places of worship, but Dr. Bowman has helped settle mission congregations in temporary locations almost equally bizarre. In Sacramento, California, a gas station sufficed . . . in Billings, Montana, a stable . . . in San Diego, a laundromat. In San Jose, California, worshipers had to assemble in a public park, and in Alhambra, California, a mission congregation held services for a time on a tennis court!

Faced with such expedients, it is little wonder that the Division of Church Extension tries to act with all possible speed and liberality in "extending" the church through suitable housing. Unfortunately, even Dr. Bowman's best efforts frequently are offset by unavoidable delays. One of the weaknesses of the system, he says, is that it is undermanned; monetary and other negotiations, more often than not, are slow of process because there are not enough people to handle them.

While Dr. Bowman is engaged in field development, the immense amount of "paper work" has to be done by the New York office staff, which consists of five girls under the direction of Dr. Bowman's younger brother, Frederick. Fred was finishing a stretch in the Navy, due for discharge, when Elwood persuaded him to cast his lot with Church Extension. Fred keeps things going so smoothly that Elwood doesn't have to show up in New York oftener than once every three weeks on the average.

Are all denominations as conscious of home missions and church extension as the Lutherans? They are increasingly so, Dr. Bowman says, adding: "But the ULCA is backing up its board as well as the others do. The big difference in our operation is that we don't make grants—only loans. We believe loans are just as good as grants, and more appreciated in the long run. Of course, there's a natural inclination on the part of people to want something for nothing, and it's not always easy to break the news to them that we're not giving them a church building and a parsonage, but only helping them to supply their own."

In the actual construction of a church building, the Extension agency usually waits until members of the newly organized congregation have been able to raise 40 per cent of the cost of the proposed building, out of their own pockets. The time required varies, but in most cases a congregation can do this in from

three to four years without extraordinary strain. The Mission Board then has the congregation borrow 20 per cent of the cost on a first mortgage, and the Board itself lends the remaining 40 per cent on easy terms. This method enables a congregation to build without waiting for pledges to be paid in full.

The first-mortgage loans for 20 per cent of the cost are advanced by Pennsylvania banks on the Board's guarantee and the congregation's note. The Board has found that it is quite safe to guarantee loans up to 90 per cent of pledges; in 10 years there has not been a single default. Loans are made at only 4 per cent interest, on a 20 to 24-year schedule, and are usually paid off in 10 years.

THE BOARD'S guarantee system is an example of faith in action: its guarantee fund, at present, has a $2 million borrowing capacity on collateral of only $400,000. On its own loans, the Board charges interest of only eight-tenths of 1 per cent. It sets a limit on the amount it will lend a congregation, based on a carefully computed figure which is derived from the amount a congregation is willing to give, per family, for its church. In any case, the combined interest on bank and Mission Board loans is seldom more than two-and-a-quarter per cent. The Board's outstanding loans at present total $8 million.

Traditionally, at each of its meetings, the Board approves loans considerably in excess of funds on hand. It justifies th by anticipated income, which accru monthly on billing, apportionment fro the ULCA, and irregularly but steadi from gifts. Last year the ULCA Wo en's Missionary Society donated $25,00

Dr. Bowman finds that new congreg tions during the present inflationary p riod are strongly optimistic.

"They usually ask us how much mone they can have, rather than ask themselv how much they can pay back. Howeve just as they are sometimes apt to splurg too much, we also have to see to it som times that they aren't too cautious an conservative, and that they build ad quately for their needs."

Dr. Bowman travels by car, train, an plane on his field trips, always carri with him a bulging, oversize briefcas containing a 16-pound, five-volume por folio of 160 sample drawings of missio churches. At home, his day begins a 8 A.M., usually ends at 10 P.M. It's strenuous schedule that he has learned t temper with systematic relaxation and th pursuit of several hobbies, includin photography and symphonic music.

"I like to work to music, too," he say "Have you noticed my built-in radi phonograph? I had a carpenter do it, bu it's my own design—"

The phone rings and Dr. Bowma answers it.

"Skokie again?" we ask.

"Baltimore," he grins. ". . . Oh, hell Dr. Fife."

MAN'S FIRST OBLIGATION to himself—his stewardship of his own life —is to learn the laws of God in order that he may co-operate with them.

—ROY L. SMITH

SONG OF DELIVERANCE

By VIOLA L. SCOTT

A phonograph record played in a hospital ward opened the way for Christ to come to a woman

A BRITISH GUIANA hospital is a miserable place. Yet God walks there, and his light dispels the shadows. Hospital visitation among the non-Christian patients is not an easy task. Indifference, fear, and sheer stubbornness cause many of them to deny themselves the healing comfort of Christianity.

One of our catechists persists in his ministrations to these unfortunate souls, however, and has recently tried a new, persuasive method to soften the unbelieving hearts. On his visits he takes with him a phonograph and records of hymns. Being a very wise man, he has chosen records sung not in English but in Hindi, a language to which the East Indians still cling.

ON A RECENT VISIT to the Alms House, our catechist noticed that one woman was unusually attentive to the music. Speaking to her later he asked if she had understood the message the music conveyed. She said yes, so he asked her if she knew anything about Jesus Christ.

"He is a god, like Shri Krishen," she answered.

Joyful over this unexpected opportunity, the catechist spoke further to her about Jesus, and she listened. But when he asked if she would receive the Lord as her Saviour, and be baptized into Christianity, her answer was a firm, emphatic no.

For his next weekly visit the catechist carefully included one record which he felt sure would have a special appeal and meaning to this woman. As she listened, a smile began at her lips and eyes. Soon her whole face was alight. When the catechist had finished with the records he went to her bed. He opened his mouth to speak, but she was ahead of him. The message of the music had wrought a complete change in her.

"Is that a new record?" she demanded.

"Yes," he answered, tingling with hope and expectation.

"Well," she said, "it has helped me to make up my mind. I want to be Christian."

WITHOUT FURTHER conversation the catechist began to pray with her. This was no half-way decision on her part. She asked God to forgive her sins, and begged that he would accept her as his child.

Before the catechist left she had asked for baptism, and he agreed to give her the necessary Christian instruction to prepare her properly. He also brought her a Bible in Hindi so that she might read for herself the wonderful, healing truths.

She is soon to be baptized. When the happy day arrives for her she will really begin her personal witnessing for the Lord, because the service will be conducted in the hospital ward where all the sick, the halt, and the blind may see the vision of a life transformed by a loving Saviour.

Mrs. Scott is the wife of the Rev. W. J. E. Scott, a missionary to British Guiana now on furlough in the U.S.

An Arab Came to Illinois

By CHARLES L. McCREARY

There's trouble in Wadia's Palestine homeland, but th Carthage College girl plans to go back as a social worke

AT FIRST GLANCE, you might think that Wadia Abu-Dayyeh was a typical Carthage College student. Attending classes, dancing in the all-school musical *Brigadoon,* cheering at basketball games, she is as full of fun and chatter as a busy college girl should be. With dark laughing eyes and rich black hair swept back in the latest style, Wadia is a part of Carthage College. Yet those who were at chapel on a grey January morning in 1952 remember a different picture of Wadia.

The second semester had just begun and it was announced that the speaker in chapel that morning was to be a new student—a girl whose home was in the Holy Land and who had come to the United States to study. That was how Carthage met Wadia Abu-Dayyeh. She spoke rapidly with a strange accent, but every person followed every word, for she spoke of war, of suffering, and of the church as one who had seen these things in a different way.

WADIA WAS BORN and brought up in the city of Jerusalem. For countless generations, her Arab ancestors had been Roman Catholics. Her grandfather, Jiryes Abu-Dayyeh, became a Lutheran when missionaries came to Palestine from the German Lutheran Church. Wadia's parents were educated by the German missionaries, but Wadia does not remember the Germans. World War II broke out while she was only a young child and the Germans in Palestine were imprisone by the British.

This was a period of great hardship f Lutherans in the Holy Land. With Ge man deaconesses imprisoned and financial aid from the mother church Germany, it was hard to keep the chur alive. The hospital and orphanages whic the Germans had built carried on as be they could, but church attendan dropped and faithful members were di couraged. This was the church of Wadia childhood.

FINALLY the war ended and Dr. Edwi Moll, sent from the United States by th Lutheran World Federation, arrived i Palestine to take up the work that Ge man Lutherans had been doing befor the war. He was welcomed warmly b the people, but after only one year th war between the Arabs and the Jew broke out and Dr. Moll was forced t return temporarily to the United State

In 1948, as Arabs and Jews fought i the streets of Jerusalem, Wadia, then 1 years old, had a vivid war experienc On the day before Easter Sunday, th fighting came near her home. She an all her family were forced to flee fo their lives. They took temporary refug in the garden tomb where, according t legend, Christ had been buried. Late they moved to a building on the Mou of Olives where the family now live They have never been able to return t their old home, which they can see in th distance, but which is now in the portio of Jerusalem held by the Jews.

Mr. McCreary is a fellow-student of Wadia's at Carthage College.

STUDENT FROM PALESTINE
Wadia Abu-Dayyeh

BY THE TIME a truce was finally reached between the Arabs and Jews, not only Wadia's family, but the whole country had been upset by the war. Dr. Moll returned from the United States to help the people and the church to recover, and he found a difficult job ahead of him. The church's orphanages and hospital were in the area occupied by the Jews and could no longer be used. One million Arab people had been driven from their homes and were living in refugee camps with no income and no work.

The church, under the leadership of Dr. Moll, began to rebuild in order to help the people. In the small town of Beit-Jala, seven miles south of Jerusalem, where Wadia's grandfather had established a Lutheran church many years before, an orphanage for refugee girls was opened. An orphanage for boys was established in Bethlehem. The Lutheran Hospital and Lutheran Home for the Blind were both reopened on the Mount of Olives. Wadia's mother is assistant matron at the hospital, and her father is supervisor of the home for the blind.

The situation among the million refugees was, and still is, desperate. The United Nations started distributing food and clothing among the refugees, but found that it could not take care of so many. Then the Lutheran churches came to the rescue. Through the Lutheran World Federation, wheat, sugar, canned foods, clothing and school supplies were sent to the refugees. Much hunger and disease were stopped, but conditions still remain serious.

It has been more than five years since the refugees started living in these camps. Children are still suffering from malnutrition and lack of warm clothing. Each summer diseases spread rapidly. Tuberculosis, diphtheria and typhoid fever are common. The people are growing more and more discouraged. With no place to go, these Arabs still hope to get back their former homes, and the Jews still hope to drive them completely from the Holy Land.

IT HAS NOW BEEN two-and-one-half years since Wadia last saw her troubled homeland. In August of 1951 she arrived by airplane in New York City. She was fascinated by the traffic, the speed, and the buildings of the city, but most of all, she noticed the people. In Palestine the people do not joke, for they do not know what is going to become of them from day to day. They see a war ready to explode in their midst at any moment. For Wadia, it seemed strange to see people so happy and secure, so well-housed

and well-fed as the Americans are.

Wadia likes the United States and enjoys life at Carthage College as much as any American student does. To her, it seems good to be so happy and secure. Nevertheless she longs for her own country and her people. In another year, when she has graduated from Carthage College, Wadia will go back to her beloved country as a social worker to help the Arab refugees.

It seems strange to see Wadia today so much a part of the student body that will graduate and go off to lead normal American lives. For Wadia, graduation will lead to a land of suffering and strife, but she will go with a happy heart and a great love for her people.

New Look in Latin America

By STEWART W. HERMAN

Lutheran congregations are now established in many countries where Protestants never before ventured

TODAY WE ARE COMING to think of the Lutheran church as a globe-girdling fellowship, and rightly so. But what does "globe-girdling" really mean?

If it describes a band of churches along the equator, Lutherans do not girdle the globe at all. Indeed, it is a strange geographical fact that—except an area stretching from India across Indonesia toward Australia—we seem to cling to the moderate climate of the two temperate zones. Never torrid! Perhaps that is generally true not only of Lutherans but of most Christians!

Take the Western Hemisphere for example. Here the Lutheran church has only recently taken root in the broad belt between the Tropic of Cancer which runs close to Havana and the Tropic of Capricorn which runs close to Rio de Janeiro. There are more than 6 million Lutherans north of Cancer and more than 600,000 south of Capricorn but not even 100,000 in between.

A generation ago the only Lutheran bodies in this vast area were one small Brazilian synod and the young missions in Puerto Rico and British Guiana. But now the church is slowly growing in equatorial America. New congregations of European Lutherans have sprung into existence in Peru, Venezuela, Colombia, and Ecuador. In fact, on the continent of South America today there are organized Lutheran congregations in every country save one—French Guiana!

BUT HERE IS THE RUB. These young congregations in Caracas, Valencia, Barquisimeto, Turen, or in Bogota, Barranquilla, Medellin, Cali and Pasto, or in Quito and—until this year—in Lama have been worshiping in borrowed or rented premises. Sometimes they are located in a busy school building, sometimes in a church of another denomination, often in a private home or a rented house. Services must be crowded into awkward hours

Dr. Herman is executive secretary of the National Lutheran Council's Division of Lutheran Cooperation in Latin America.

early on Sunday morning or in the middle of the afternoon. Parish meetings must be held to a minimum so as not to abuse hospitality.

This summer the first Lutheran church in Peru will be dedicated. It would never have been possible without the encouragement and special help of our Lutheran World Action gifts which subsidized the sending of a pastor to Lima and sparked the building program with a grant of $5,000 and a loan of $5,000. For just $10,000 we had a share in the firm establishment of a flourishing congregation in one of the important capitals of Latin America. The congregation is raising the rest of the money. It will be a handsome property in a fine residential area on the way to the new airport. Think of the significance of that relatively small investment in comparison with the large and expensive building of our American congregations!

SIMILAR SANCTUARIES are urgently needed in other South American capitals and cities where there are Lutherans without a church. Some will need more help, some less. An average-sized plant, including sanctuary, parish house and parsonage in Caracas, for instance, will cost the staggering sum of $300,000 because the cost of living is more than twice as high in Venezuela as in the U.S. Our LWF committee is planning to invest $100,000 in that important center where the young congregation, within two years, attained a membership of 1,000 souls. The church council is faced with the necessity of raising the remainder within the next couple of years because interest rates on borrowed money range as high as 9 per cent! The building campaign is now in progress.

The sum of $25,000 has already been granted to the San Mateo congregation in Bogota, the Colombia capital, and a good plot of ground has now been purchased in the city of Cali. But you can only squeeze so much extra money out of the modest annual budget of less than $150,000 which must cover all this Latin American field work of the Lutheran

NLC HEADQUARTERS IN SOUTH AMERICA
This structure at Caracas, Venezuela, houses offices and print shop

BUILDING AT LIMA, PERU
A flourishing congregation has grown up there

World Federation, including pastors' salaries, parish equipment of all kinds, travel expenses over vast areas.

This year we joyfully received a big "bonus" of $100,000 from Lutheran World Action. Now the only problem we have is to divide the sum so as to give effective help to a dozen different building projects! Unfortunately, it's not enough. A much larger capital investment fund is needed if we are to seize the golden opportunity of planting Lutheran churches firmly in the countries where European Lutheran immigrants and refugees have settled.

LWA in Latin America is still carrying on its help to the homeless—those who have no church home. The Lutheran reply to the destruction of Christian churches behind the Iron Curtain is to gather the scattered refugees wherever they are and help them to rebuild their churches. That explains how congregations are springing up in the broad belt between Cancer and Capricorn. Little by little, we are really girdling the globe.

IF WE WERE CHRISTIANS with a zeal equal to that of the Communists the Christian missionary program would be the most magnificent achievement and the most thrilling adventure in the history of the race.

—ROY L. SMITH

Synod Convention Season Opens

Midwest votes for Central States merger. Virginia re-elects Pres. Mauney. Kentucky-Tennessee hears "sit-down" sermon

Midwest Approves Merger

By MARTIN G. SCHROEDER

APRIL 26-29 at Messiah Church of Grand Island, Nebraska, was a time of history-making. The Midwest Synod at its 65th—and perhaps last—convention decided by a 79 to 25 vote to merge with the Kansas and Nebraska synods in the proposed creation of a new Central States Synod.

Midwest was the first of the three synods to meet this year. If Kansas and Nebraska follow suit, a synod of 77,000 members will result. The new synod would meet in Kansas City in June.

Dr. Martin Schroeder of St. Paul's Church at Glenvil, Nebraska, veteran of 40 years in the synod, was elected president to succeed the Rev. Lorin J. Wolff who resigns to accept a call to the mission field in Liberia.

DR. FRANKLIN CLARK FRY was the ULCA representative and the speaker for the rally, sponsored by laymen of synod, which 1,000 attended. On the program was a chorus composed of choirs from First St. Paul's of Hastings, Nebr., St. Paul's of Grand Island (a Nebraska Synod congregation), and the host church.

Reports to synod from various departments of synodical endeavor indicated substantial and steady growth of evangelistic and stewardship efforts. Officers re-elected are the Rev. Werner Welchert, secretary; Carl Grothen, treasurer; the Rev. Richard Jobman, vice president; and Dr. E. C. Hansen, statistician.

The Rev. Martin G. Schroeder was elected editor of the *Midwest Lutheran,* synodical publication, succeeding the Rev. Paul Moessner. The Rev. Warren Churchill becomes business manager and Miss Tillie Krambeck, circulation manager.

Two pastors were received into synod—the Rev. James Suter, now serving St. Peter's Church at Hildreth, Nebr., and the Rev. Burnell Hartman who is serving St. John's Church at Ohiowa, Nebr.

ULCA CONVENTION DELEGATES

Clergymen: Carl Goldenstein, Paul de Freese, Herman Goede, Martin G. Schroeder.

Laymen: Herman Langholz, Carl Grothen, Howard Peterson, August Brei, Elmer Sasse, William Suhr.

LEADERS AT MIDWEST CONVENTION

Executive Board members and ULC President Franklin Clark Fry

Virginia Reviews History

By M. F. MAUNEY

THE VIRGINIA SYNOD celebrated its 125th anniversary at its annual convention April 27-30, which was marked by good attendance, good spirits, good reports, and good intentions. The synod's president, Dr. J. Luther Mauney, and other officers were re-elected. The convention was held in St. Mark's Church, Roanoke.

History of three synods which merged to form the present Virginia Synod was reviewed. Dr. W. E. Eisenberg told the story of the old Virginia Synod formed in 1829. Dr. W. C. Davis spoke regarding the Holston Synod. Dr. A. B. Greiner sketched the Southwestern Virginia Synod history. Dr. J. J. Scherer described the merger of the three in 1922, and the synodical history since that time.

Dr. Eisenberg closed his remarks by saying, "We are direct heirs of the Muhlenberg tradition. Our line of Lutheranism goes back to the patriarch of the Lutheran Church in America." His words were supported by evidence of the 1954 convention's home missionary spirit, its concern with the Muhlenbergian motto that "the church must be planted." Four new congregations had been formed in 1953, it was reported: Christ Church, Fairfax . . . St. John's, Norfolk . . . St. Mark's, Charlottesville . . . St. Paul's, Hampton.

THE HOME MISSION challenge continued to glow in the report of Committee Chairman L. W. Strickler, who announced that three new fields have already been approved for occupancy and three additional are to be surveyed immediately. In the same tradition was the vigorous presentation of the 1954 Home Mission Loan Fund Appeal for $50,000 by Director Charles G. Tusing. All congregations are asked to present the appeal on Pentecost in an effort to augment the $97,187 now in the fund.

Dr. L. Ralph Tabor, Baltimore, represented the United Lutheran Church in America. The United Lutheran Church has reached its maturity, said Dr. Tabor, who led the convention in a close "self-examination" of the ULC by means of various statistics and reports. The most significant event of 1953, according to Dr. Tabor, was the appearance of the *Martin Luther* film, already seen by more than five million. "The real hero of the film and of the Reformation," asserted Dr. Tabor, "was the Lutheran layman who dared to stand by his faith."

THE STEWARDSHIP COMMITTEE reported synodical receipts in 1953 of $235,895, which included 90.3 per cent of the apportionment paid. The ULC apportionment—for only the second time in synod's history—was paid in full, and the Lutheran World Action quota was met by 119 per cent. Five men were approved for ordination: Leland M. Caulder, Karl U. Dunn, Lewis Crockett Huddle, T. Joseph Shumate, and Otis W. Zirkle.

Dr. Cordelia Cox spoke concerning Lutheran World Action and presented the refugee resettlement program for 1954. She urged co-operation with state committees in securing assurances for 209,000 persons eligible to be resettled under this program.

Of particular interest to many was the creation of a new conference in the southeastern section of Virginia. On Jan. 1 the Tidewater Conference will take its place among the other five in the synod. Adjustments in the constituency of the Shenandoah and Staunton Conferences made this possible.

OTHER SYNODICAL actions included approval of full membership in the Virginia Council of Churches "upon the acceptance of changes in the constitution by the Virginia Council of Churches and the subsequent approval of such action by the Executive Board of the United Lutheran Church in America," and the motion to request the Board of Trustees of the National Lutheran Home to accept the Lutheran Synod of Virginia as one of the constituent synods co-operating in its work.

Officers re-elected, besides President Mauney, are Secretary M. L. Minnich, Treasurer A. B. Greiner, Statistician Harry E. Pugh. Fifteen pastors who have entered

the synod within the year were introduced by the synod's full-time superintendent, Dr. R. Homer Anderson.

ULCA CONVENTION DELEGATES

Clergymen: J. L. Mauney, M. L. Minnick, J. J. Scherer, R. G. Schulz, J. E. Stockman, R. H. Anderson, L. W. Strickler, C. G. Tusing, L. A. Wertz, W. E. Eisenberg, L. C. Sparks, Jr.

Laymen: J. L. Almond, A. B. Greiner, A. A. Shutters, C. E. Brehm, L. E. Easterly, E. E. Kiester, H. S. Oberly, S. J. Turille, C. K. Woltz, J. B. Bonham, and E. R. Miley.

Ky.-Tenn. Has Full Agenda

By ROGER G. IMHOFF

THREE NEW CONGREGATIONS, eight new pastors, a sturdy presentation of work of the ULCA, two ordinands, and a president on crutches made news at the Kentucky-Tennessee Synod convention April 26-28.

Meeting in Trinity Church, Bellevue, Ky., a congregation received from the Ohio Synod two years ago, the usual round of business seemed to be overshadowed by the spiritual appeals of the several speakers.

President G. D. Busch, up from a hospital bed a week previously, sat through the parliamentary part of the convention and was obliged to sit in the pulpit for a compelling ordination sermon. He urged the two candidates to take part in the suffering and woe of the world, never giving up, for the grace of God is greater than all the sin in the world. The earnestness of the sermon stood so high as to cause one to forget the unique "sit-down sermon." Ordinands were Thomas E. Bollinger, who will serve at St. Paul mission, Shively, Ky., and Tillman B. Williams who succeeds retiring Dr. I. R. Ladd at Trinity Church, Louisville.

THE SHIVELY congregation is one of three established within the year. The others are St. Luke's, Cold Spring, Ky., and Trinity, Tullahoma, Tenn., served by Pastors Frank Barcus and Richard Smith.

Other new pastors in synod, introduced at the convention, are: August Klickman, St. Mark's, Auburndale; Henry Kleckley, Grace Church, and John Grohne, Third Church, both in Louisville; Virgil Yohe, Zion, Franklin, Ky.; Wilford Butt, Hopeful Church, Florence, Ky.; and Wilbur Harmony, St. Mark's, Newport, Ky.

ULCA SECRETARY Dr. F. Eppling Reinartz, in two sermons and a two-part report on the status of the ULCA, appealed for personal holiness in bringing the challenge of the needs of God's kingdom through the church. "Too many are specialists in abhoring that which is evil, without cleaving to that which is good," Dr. Reinartz reminded.

The ULCA official gently reminded the synod that although $32,000 was paid to the church treasury last year, the ULCA returned to the synod $90,000 in mission aid. He warned that the days are numbered in traditional foreign mission fields, that an increased program of bringing natives to the U.S.A. for training has begun.

Synod directed the Louisville Lutheran Home Board to provide money to buy or erect a synod parsonage, accepted an enlarged Lutheran World Action quota, and upped its budget for 1955, including an increased salary for the president, and looked with favor on the adoption of the grace system of giving.

One of the high points of the week was the series of sermons by the convention chaplain, Pastor Paul Keil of Nashville, titled "Significant Religious Experiences." He decried too many of us as moving by "dull habit rather than acute fever."

Dr. Francis Shearer of the staff of the ULCA Social Mission Board was plenteous in compliments for the Louisville Lutheran Home for the Aged, superintended by Miss Eugine Weller.

OFFICERS RE-ELECTED are Pastor Howard Wessling, Paducah, vice president; Chaplain Day Werts, Ft. Thomas, secretary; Charles Lamar, Louisville, treasurer; Nellis Kraft, Louisville, statistician.

ULCA CONVENTION DELEGATES

Clergymen: Gerald Busch, Charles Masheck, Charles Irvin.

Laymen: Charles Lamar, Nellis H. Kraft, Prentice Cooper.

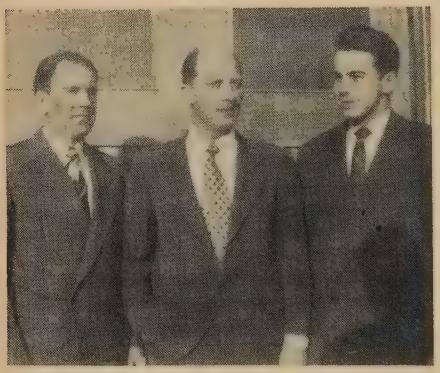
ULCA HAS 200 NEW PASTORS

GETTYSBURG

The ten seminaries supported by synods of the United Lutheran Church will graduate 204 young men and women this month. Most of them will become ULCA pastors. A few will enter other church bodies. Two women, graduating from Gettysburg Seminary, will become parish workers.

Distinction of having the largest class goes to Mt. Airy Seminary at Philadelphia, with 44. Smallest from a ULCA standpoint is at Saskatoon, where only one in the class of five is a ULCA man. After only its second year of operation, the youngest seminary, Pacific, will graduate a class of nine.

A complete list of the graduates, including the destination of those who have accepted calls, begins on page 28.



WATERLOO

SOUTHERN

HAMMA

PACIFIC

MT. AIRY

SOUTHERN

CHICAGO

SEMINARY GRADUATES OF 1954

CENTRAL SEMINARY

Name	Called to:
Stanley G. Ecklund	Davenport, Ia.
Milton A. Eklund	Oshkosh-Lewellen, Nebr.
Wesley J. Fuerst	Graduate study
John T. Greeny	Oxford Junction, Ia.
Robert D. Hamilton	Glasco, Kan.
Frederick J. Juilfs	Rising City, Nebr.
Robert G. Kocher	Lancaster, Kan.
John K. Meyer	Iowa Falls, Ia.
Russell W. Weberg	Undecided
Theodore R. Youngerman	Naval Chaplaincy

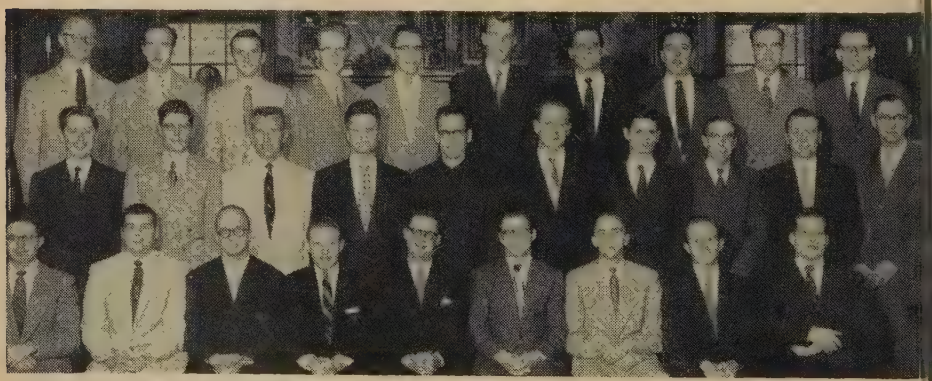
CHICAGO SEMINARY

Victor Astacio	Caribbean Synod
Clifford W. Baumann	Peoria, Ill.
William D. Billow	Japan
Robert K. Brunk	Pittsburgh
Roger P. Burchett	Metropolis, Ill.
Wm. M. Cross	Graduate Study, U. of Chicago
Paul O. Doering	Call pending
Gilbert Dossi	Call pending
Walter H. Freitag	Call pending
Owen K. Gramps	Call pending
Clifford Grosenbacher	Liberia
Harold Hartmann	Malinta-Mt. Olive, O.
Leslie Hefty	Argentina
R. H. Hite	Graduate study, Chicago Sem.
Dale W. Hultgren	San Juan, P. R. (BAM)
Fredrick Jacobi	Social mission work, Illinois
Vern D. Jeffers	East Portland, Oregon
O. Franklin Johnson	Kent, Ohio
William LaFountain	Social Mission work, Illinois
Kenneth D. Larkin	Livonia, Mich.
Bassin K. Nijim	Jordan (LWF)
Donald J. Olson	Call pending
Peter R. Rasmussen	Japan
Royce Scherf	Pilger-Stanton, Neb.
Robert Schlichter	Call pending
Harry Thiel	Call pending
Robert G. Walker	St. Petersburg, Fla.
Armin G. Weng	Muskegon Heights, Mich.

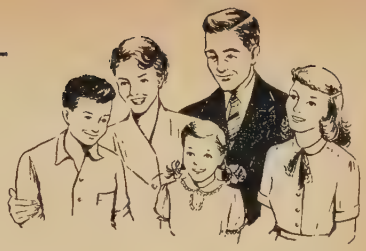
GETTYSBURG SEMINARY

Ray E. Blanset	Bd. American Missions
Walter L. Brandau	Espy, Pa.
Donald F. Coester	Camden, N. J.
Earl G. Creps, Jr.	Chambersburg, Pa.
Robert S. deBrotzke	Elizabeth, N. J.
Charles L. Delaney	
Elwood W. Dietz	Woodbury, N. J.
Preston H. Dusman	Easton-Cordova, Md.
Dorothy R. Eisenhower	
Rollin R. Evelan	Lancaster, Pa.
Paul R. Haffly	Addison-Confluence, Pa.
John R. Hershberger	Navy Chaplaincy
Seth S. Hester, Jr.	Baltimore, Md.
Jens B. Jenson	Mahone Bay, N. S.
Michael W. Kretsinger	Lovettsville, Va.
David P. Kyler	Greencastle, Pa.
Dale R. Lau	Ickesburg, Pa.
John H. Loose	Graduate study
Hazel R. Loudy	Camp Hill, Pa.
Richard E. Manning	Boonsboro, Md.
John N. Miller	Dover, Pa.
Gerald E. Moorhead	Liberty Valley, Pa.
Joseph C. Moreland	Jefferson, Md.

(list continued on page 41)



NORTHWESTERN



NEW RESPONSIBILITY

THE HOUSE always seems empty when Dan goes off camping with the Boy Scouts. This time it seemed even more so, for this time Pete was permitted to go along. It's surprising what a large hole a small boy can leave.

"Come along, gals," I proposed, "let's go to the store. For supper tonight we can eat our fill of everything the men of this family don't like."

"What's that?" Susie asked. "Daddy likes everything."

"That's right," Karen agreed. "He says, 'If God made it and mother cooked it, I'd better like it.' "

I LOOKED AT HER to see whether she had a twinkle in her eye but she was perfectly serious. Unbelievable as it seems, she's never caught the irony of that remark. People talk about children sensing things. Sometimes I wonder how stupid they can get. Probably they are neither psychic nor dense. They just draw their own conclusions like anyone else. And like anyone else, sometimes they are right and sometimes they fall for some teasing.

"I want all ice cream for supper," Susie announced. "Three bushels of it."

"I want ice cream, too," I said, hoping she'd be tractable. "But I can think of lots of other things I want first. What kind of meat shall we have?"

"Steak!" Karen was emphatic.

"Steak," Susie agreed. I breathed a sigh of relief. There are times to say "must," but life is so much pleasanter when it isn't necessary.

"Both of you brush your hair and wash your hands and we'll go buy it right this minute."

"I promised Barbara Lightman I'd come over to her house for a while. Could you and Susie go?"

"Sure we could, couldn't we, Susie?"

"Sure."

WE SEPARATED after I'd given a few directions about time for supper. Susie smiled up at me like a little angel. "You don't need any help but me, do you?"

"You're a wonderful help. Will you put the cans and things in the cart for me? That's such a help because so many of them are so low I have to stoop way down to reach them."

We tended to our marketing—which really didn't amount to much, as I'd done most of it with Dan the night before when he and Joe Conworth were getting the mammoth order for the scouts. As we started home, I didn't relish the idea of that empty place. "Would you like to stop to see Mrs. Conworth and baby Joey?" I asked. "They are alone, you know."

"OK. Can I hold him?"

"I'm afraid you'll find he's too big for that. But maybe he'll take your hand and let you walk him around. He walks very well, now, I hear."

"That little baby?"

"They don't stay babies very long. You didn't, I'm sure."

"I used to be a little baby and now I'm the best reader in the pre-primary."

"Why, Susie, I didn't know you were learning to read—anything but your own

name, I mean." I was truly surprised.

"Oh, we don't read letters yet—just pictures."

Then I remembered that I had heard at PTA that they'd soon be getting books of pictures to train them in perceiving things on the printed page. Pete and Karen had started right in with a reading book.

WE WALKED on up the street, chatting of this and that. Funny how much more grown up Susie seems when I have her alone. It is nice to have the family all together, but I guess it is a good thing to take a little for each one separately, now and then.

When we reached the Conworths', the door of their first-floor apartment stood open. I rang, then knocked. There was no answer.

"Just like the three bears," Susie observed. "Shall I be Goldilocks?"

"Maybe we'd better go in. I don't know where they could be with the door wide open like this . . . Anyone home?"

THERE WAS NO ANSWER, but I thought I heard movement in the distance. I wondered how nosey I could be without putting a strain on the ties of friendship. Oh, well, nothing to do but find out. "Come on, Susie. Let's see where they are."

The living-room looked very much as it had the last time I was here. There were a few more newspapers and magazines strewn about, and the layer of dust was a little thicker on the top of the television. One of Jean's feathered house slippers stuck out from under the davenport. Otherwise I couldn't see anything unusual. I wondered whether Jack Webb would see anything I was missing.

Calling softly, I made my way toward the kitchen. A muffled call came from the bedroom. I pushed the door open and went in, Susie at my heels.

Such disorder you never saw. For a minute I thought something terrible had happened. There must have been a dreadful struggle and Jean had been dragged off somewhere. I turned to get Susie out of there.

"He is big, isn't he?" she asked. I followed her gaze to the crib. Joey was lying there, sleeping serenely on a heap of mussy covers. And then I saw his mother, under a mound of blanket on the bed. She took one look at me and burst into tears.

"Hush, dear. You'll wake Joey. What ever is the matter?"

"Everything! I wish I was dead."

"Not everything. Joey's all right. Just tell me what's wrong and I'll help you fix it."

"You'll fix it! How can you fix it?" This time hysterics really took hold of her. She flung herself, weeping, around on the bed.

"Watch Joey, Susie. If he wakes up you talk to him and keep him happy while I go call the doctor."

FORTUNATELY the doctor's number was written on a pad by the phone where she must have left it for a baby-sitter. He had just returned from his afternoon calls and came right over.

I took Joey, who was now awake, to the kitchen. Susie helped me clean him up and feed him some of the strained applesauce I found in the refrigerator. All the time I worked I kept one ear tuned to the sounds from the bedroom. Before long, the doctor came out to find me.

He seemed concerned but not alarmed. "Seems to be complete physical and nervous exhaustion. Rest and vitamins and perhaps a new outlook. Things have just gotten ahead of her. Can you look after her for a little while till we make other arrangements?"

KNOW THE BIBLE

A Series of Comparisons of the King James and RSV translations of the Bible

By RALPH D. HEIM

Read JAMES 3:2-10

EVERYONE HAS REGRETTED something he said in haste or anger. That is why some of us like to read the third chapter of James occasionally. We hope to get help for the better control of the tongue.

Such purposes are the real reason for using the Bible. Its function is to communicate the Word of Life into human life. Its messages are meant to help those who respond to them. As Luther said of the Bible, "It is not merely to be repeated or memorized but to be felt and lived."

From that point of view the Bible must be simple enough in its language to be understood. It must also be winsome, even gripping and compelling. Most of all, it must seem the sort of thing that "belongs in this world" although it does transcend the routine of everyday affairs in its dealing with things of the spirit.

No one can decide whether the Revised Standard Version is better than the King James Version just because he has measured the two books by any less important standard than this experiencing. The final decision is going to require much living over a considerable period of time, not merely the comparison of several passages in the two versions.

Yet, how do you feel about the rendering of James's message on the vagaries of the human tongue which is printed here? Is it more meaningful than the old one; does it provide more insight into the message? More important, does it stir you more deeply and move you more urgently?

(King James Version)

For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:

But the tongue can no man tame; it is an unruly evil, full of deadly poison.

(Revised Standard Version)

For we all make many mistakes, and if any one makes no mistakes in what he says he is a perfect man, able to bridle the whole body also. If we put bits into the mouths of horses that they may obey us, we guide their whole bodies. Look at the ships also; though they are so great and are driven by strong winds, they are guided by a very small rudder wherever the will of the pilot directs. So the tongue is a little member and boasts of great things. How great a forest is set ablaze by a small fire!

And the tongue is a fire. The tongue is an unrighteous world among our members, staining the whole body, setting on fire the cycle of nature, and set on fire by hell. For every kind of beast and bird, of reptile and sea creature, can be tamed and has been tamed by humankind, but no human being can tame the tongue—a restless evil, full of deadly poison. (James 3:2-8)

Personal Problem Clinic

Scold

QUESTION: Many in our community are annoyed by a village nuisance—a lady with a violent temper and a poorly controlled tongue. Margaret and her husband are at loggerheads on many matters—apparently the fault of both. Jake is careless about his business, while his wife is exacting about him but not in her own doings.

As far as the neighbors are concerned, they could have their spats and verbal tussles indoors and no one would be concerned. We all have our differences at times—little or big. But Margaret puts their conflicts on parade. Wherever she happens to be—on the lawn, in the back yard, on the porch—she sails in on her husband with violent abuse. She doesn't seem to care who hears—and there is plenty to hear. She really slaps him down, and he rarely makes reply. She talks so loud that on a quiet evening she can be heard a half-mile away!

The whole community knows about these periodic outbursts. After one of her tantrums they say, "Old Mag was on a tear again." This may seem funny to some people. To some it comes as a diversion from hard work and a dull life. But to us who live so near it is anything but a joke.

REPLY: Conference comes first. Every quiet peaceful means should be exhausted before anything stronger is tried. 1) Let several persons (the more influential the better) call on the lady, with the most tactful, pleasant approach, and explain they are interested in the welfare of her and her family, but that the recurrent eruptions are detrimentally affecting her reputation and the standing of the family in the community. Suggest that it may not be too late to retrieve her good name if she would change her method of dealing with personal and family issues—especially discussing them quietly and indoors. Offer any possible help toward a solution, and assure her of good will and friendly interest.

2) Raise the question of improving husband-wife relationships. Suggest that sh[e] try placing the best possible interpreta[tion] tion on all Jake does, and try seriously t[o] see his point of view. Inquire whether she could not put the emphasis on th[e] matters on which they agree, and then tr[y] to iron out the others. At the same tim[e] let the right person discuss the matte[r] with Jake, suggest that he go the limi[t] toward reducing the irritations, and the[y] take extreme pains to settle differences i[n] friendly husband-wife interviews.

3) You have endured this annoyanc[e] for some time. Do not hurry matters. B[e] willing to forbear for a longer perio[d] while attempts are made to settle th[e] issues quietly and to conserve or resto[re] the dignity of the lady.

4) If everything else fails the law ma[y] be invoked. Most local governments hav[e] legal provision to deal with public annoy[-] ances or nuisances. Find out what can b[e] done. Before anything actually is done let both husband and wife know what i[s] being considered.

5) Another extreme measure is to mov[e] from the community. That would hel[p] you, but it would do nothing to improv[e] community life or to help the feudin[g] pair.

Learning from children

QUESTION: It is said that parents learn a[s] much from their children as children lear[n] from parents. I can see that we learn som[e] things from the youngsters. I should lik[e] someone else's ideas as to how far this i[s] true.

REPLY: Like other inclusive statements this one is only partially true. No one ca[n] say just how much either teaches th[e] other, or learns from the other. But, in[-] evitably, it is happening constantly. Fro[m] children we learn much about human na[-] ture, children's vocabularies, items whic[h] they learn in school, individual differences heredity, personality, and what not.

—EARL S. RUDISILL

Tillich's Ontological Analysis

Love, Power and Justice. By Paul Tillich. Oxford University Press. 127 pages. $2.50.

Let any one who says that theology and philosophy of religion are sterile or dead be confronted with this book! It can win such a critic over with the persuasiveness of its analysis. Its author is a profoundly religious man (witness his sermons, *Shaking of the Foundations*), a first-rate scholar, (read his *Systematic Theology*), and a creative mind addressing himself to an examination of three basic concepts: love, power, and justice. About them—whether in sermons or in most literature—there is a deplorable amount of vague talk, sentimentalism, and cynicism. Professor Tillich recognizes that they demand a fresh and profound interpretation. His mind, like a powerful telescope in the hands of a competent astronomer, lights up whole galaxies of unrecognized meaning.

Love, power, and justice, he points out, are basic in the lives of individuals, social groups, and man's relation to God. Seeking to interpret them, however, merely from the ways in which they are used in common speech, or from psychological descriptions, leads—as he demonstrates from literature and history—to confusion and ambiguity. There is, he claims, only one way out of this confusion.

This is by asking: how is each of these concepts rooted in Being-itself—in God. This is to conduct an ontological analysis, that is, to ask, "What does it mean *to be?*" The eventual answer, Tillich finds, involves an interpretation of the living God. Here we come to an understanding of what love, power, and justice ultimately *are*, how they are mutually related, and how they ought to be expressed in all human relations. Finally, in the "holy community," Professor Tillich affirms, "love, power, and justice in their ontological structure are affirmed but . . . their estranged and ambiguous reality is transformed into a manifestation of their unity within the divine life."

In his analysis, Tillich seeks to dispel a host of long-debated misunderstandings. He holds, for instance, that "love is the drive towards the unity of the separated"; it is not to be described as "the union of the strange but as the reunion of the estranged." This can be seen in the individual, the social group, and in God who seeks the estranged. "In the loving person-to-person relationship," he writes, "Christianity manifests its superiority to any other religious tradition."

Love, moreover, is united (in God) with the *power* of being, the possibility of self-affirmation. Justice, quickly to take the final step, is the *form* in which power of being actualizes itself in the encounter of power with power. So all three are united in the divine ground, in God, as they should be united in human existence. But to describe this is to show the manifestation of love, power, and justice in personal group relations and ultimately in the holy community, the church.

The book is not easy-going, though it is admirably clear. I haven't said that it leaves no problems unsolved, no disagreements to be resolved. It isn't pablum, it's thick steak, mentally and spiritually nourishing for those willing to "ponder, chew, and inwardly digest" its message. CHARLES W. KEGLEY

Wagner College

Christian Discernment

A Right Judgment in All Things. By Austin Pardue. Seabury Press. 236 pages. $3.25.

This book meets us where we are, and treats what ails us with the only effective cure. It is true to its title: *A Right Judgment in All Things.* All 18 chapters, in plain soul-searching words, tell us how to obtain it.

The author begins by referring to the Collect for Pentecost—"Grant us by the same Spirit to have a right judgment in all things"—and then shows from passages of Scripture how we, with God's help, can form right judgments that issue in spiritual and physical well-being.

The humility of the author intrigues the reader, and, coupled with his earnestness of soul, explains the greatness of this church leader. As he bares his soul, he helps us see ourselves as we really are.

Some of the chapter headings are: "An Ancient Guide," "The Profound Way of a Little Child," "Talk It Out with God," "Patience to Stand Firm." A good series of sermons is here suggested for the preacher who desires to meet the modern needs of people. Here also are good illustrations, psychiatry, gospel food.

Laymen, parents, teachers, businessmen, leaders of industry and government will be greatly benefited by this book. Those concerned about the problem of juvenile delinquency should read the chapter: "Beware of Approval and Appeasement." The index makes the book valuable for reference.

ALBERT W. STEINFURTH

Wilkinsburg, Pa.

The Easter Gospel

Preaching the Gospel of the Resurrection. By D. T. Niles. Westminster. 93 pages. $2.

This kind of book makes one thank God for the invention of the printing press. It incites one to hunt up the author's previous writings, while waiting hungrily for his next.

The very framework of its thought is illuminating. Across the face of all human existence, Niles declares, God writes "The Signature of Hope," "The Signature of Death," "The Signature of Love," and "The Signature of Life." On this stout frame the thought is pegged.

Typical is this passage: "Across the face of life is written the signature of death. But it is a signature that has been crossed out. And on the cross we see another signature, God's signature of love."

Under the signature of death, Niles observes that our work is taken up by others when we stop, as we took up our work from others when we started. This fact delivers our work from bondage to results. "We are too much concerned about results." Also, death in Christ delivers our life from bondage to existence. "Life is meant to be invested, not protected."

Stabbing truths constantly recur. "Ma does not become unsafe, he is always un safe." "Each moment is a dying moment. "It is the nature of love to individualize. "To keep awake with Christ in Gethseman —what a definition of the Christian life tha is, and how significant its implications!"

Two books are read in this one—th printed book of the author's incisive though and the unprinted book of thought whic these ideas stimulate in the reader's ow mind. Valuable illustrations abound.

Niles is a young churchman of Asia, Ceylon Methodist minister. His preachin prowess was recognized in his call to b preacher of the Assembly sermon at th World Council of Churches in Amsterdam This book comprises lectures delivered i Australia.

A pastor could spend his bottom two do lars to buy it. A layman will not go wron with it. Here is reading, not just for th Easter season, but for 52 weeks of the yea

Pittsburgh ROBERT W. STACKEL

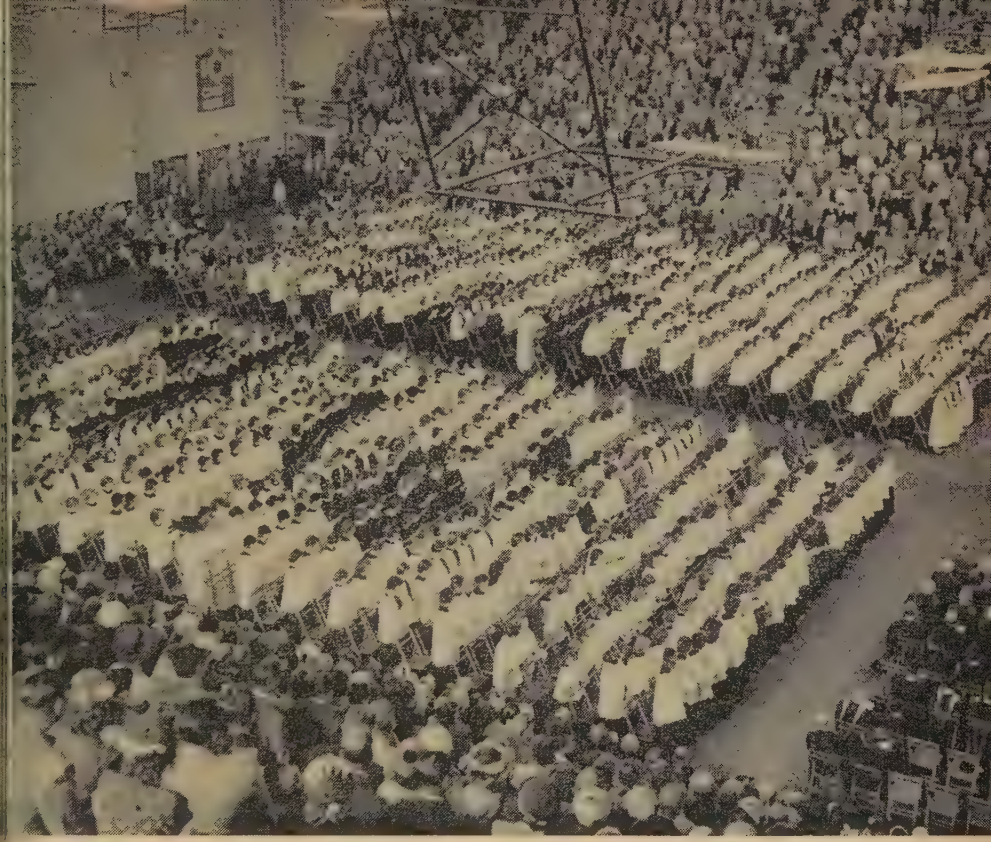
Scholarly Sermons

Sermons Preached at Harvard. By Willar L. Sperry. Harper. 188 pages. $2.50.

This collection of 23 sermons wa preached by the dean emeritus of Harvard Divinity School. Preached during the las decade, they form an interesting commen tary on Harvard's past emphasis in the fiel of religion. It will be equally interestin to see what kind of sermons will emerge 1 years hence in view of the different religiou emphasis of Harvard University's new pres dent.

Most pastors will find these sermons mov ing in too high an intellectual sphere to b spiritually rewarding. This is partly be cause Dean Sperry's written style does no easily communicate his message to th reader. It is also due to the fact that thes sermons lack, in the opinion of this re viewer, what we might call spiritual warmt and persuasion—qualities which, when miss ing, make a sermon little more than a collec tion, however well organized, of dry scho arly bones. ALTON M. MOTTER

Chicago



Five thousand Lutherans crowded the Muhlenberg College campus at Allentown, Pa., on April 25 in a rally opening a $1.5 million campaign to make the college co-educational and debt-free. Church choirs joined in a 1,200-member chorus for the event, milestone in college's history

NEWS IN THE CHURCHES

FLORIDA

St. Petersburg Church To Help Finance Mission

By W. E. PUGH

JACKSONVILLE—A thousand dollars a year has been promised to the Board of American Missions by Trinity Church, St. Petersburg, to aid in establishing a new congregation in the northwest area of St. Petersburg. This decision, announced by Trinity's pastor, Dr. Henry V. Kahlenberg, follows a new pattern recently proposed by the American Board.

Established congregations which meet their benevolence apportionment in full are invited to assume sponsorship of missions at $1,000 a year, or half-sponsorship at $500. The St. Petersburg mission will get underway July 1, when Robert G. Walker, now a senior student at Chicago Seminary, arrives on the field to begin establishing a congregation.

ST. MARK'S CHURCH of Coral Gables broke ground for a church building on April 21, Pastor W. Baxter Weant reported. The Board of American Missions is aiding in the project by a substantial building loan.

Dr. Elwood L. Bowman, American Board

FLORIDA . . .

director of church extension, accompanied Florida Synod President Royall A. Yount during March on a survey tour of mission developments in the state, visiting Clearwater, Coral Gables, Gainesville, Homestead, Jacksonville, Miami, Miami Shores, New Smyrna Beach, Orlando, and St. Petersburg.

PRESIDENT YOUNT conducted installation services recently for the following newly elected pastors: the Rev. Roland G. Riechmann at Trinity Church, Jacksonville . . . Dr. William C. Schaeffer at St. John's, Orlando . . . the Rev. Paul W. Schrope, St. James', Jacksonville.

One of the two country churches in the Florida Synod, St. John's, Wiersdale, where a retired pastor of the Ohio Synod, Dr. A. M. Himes, is serving as supply pastor, has renovated its church building. A Women's Missionary Society was recently organized in the parish.

The synodical missionary society conferences held spring meetings as follows: Northern, May 4, Our Saviour's Church, Gainesville; Central, May 5, Trinity, St. Petersburg; Southern, May 7, St. Paul's, Miami. Miss Myrtle Wilkie, missionary in Argentina, spoke at each meeting.

KENTUCKY-TENNESSEE

Eighteen States Contribute Members for New Church

By ROGER G. IMHOFF

LOUISVILLE—Individuals from 18 states were among charter members of Trinity Church, organized in Tullahoma, Tenn., on March 21. There were also 28 Europeans, and only one recruit who had been reared in the neighborhood of the new congregation. Reason for the diversity in places of origin of Trinity's charter members is that most of them are engineers at work in a nearby industrial development.

A new record for number of baptisms in a single congregation on one Sunday was set on Easter at Grace Church, Louisville, when Pastor Henry Kleckley baptized 16 children from five weeks to five years of age.

FIRST CHURCH, Nashville, which began a million-dollar building project three years ago, now continues to enlarge its property by erection of a new chapel, adjacent to the educational unit. Dr. I. W. Gernert, pastor, reports that construction will start this summer. Pastor Paul L. Keil, assistant for two years, has resigned to pursue graduate study at the University of Washington.

ATTACK on biblical illiteracy was the task of the first annual weekday church school sponsored by First Church, Louisville, on Saturdays throughout the past winter. The school, running from October to March, enrolled 29 students and four teachers, led by Pastors Arthur Huffman and John Evans.

One of synod's newest missions, St. Luke's, Cold Spring, Kentucky, led by Pastor Frank Barcus, increased by one-third at Easter when the congregation grew from its original 63 to 83 members . . . Trinity Church, Bellevue, Kentucky, host to the synod late in April, will also entertain synod's Luther League June 23-25.

NATIONAL PUBLICITY was given *in Protestant Church Administration Magazine* to Faith Church, Erlanger, Ky., on completion of its "Tom Sawyer Painting Project."

NEW YORK

Central Conference Re-elects Stracker as President

By CHRISTIAN P. JENSEN

SYRACUSE — The Rev. Norberth H. Stracker of Luther Memorial Church, North Syracuse, was re-elected to the presidency of the New York and New England Synod's Central Conference at a convention on April 27. Other officers are the Rev. Arthur W. Hergenhan, vice president; the Rev. Robert J. Nelson, secretary; Kenneth B. Doty of Syracuse, treasurer.

Synod President Frederick R. Knubel brought the convention a report on the synod's activities. "Religious Television" was the subject of a paper by the Rev. John E. Sjauken. The Rev. Arthur W. Hergenhan

"MISS AMERICA" CAME TO CHURCH

For the 20th year, Messiah Lutheran Church in Philadelphia attracted a multitude to its Easter sunrise service—held this year in Broad street, the city's main thoroughfare. Dr. Ross Stover was aided by a large chorus, trumpeters—and "Miss America" *(see picture below)*, Miss Evelyn Margaret Ay, who sings in the choir of Trinity Lutheran Church of Ephrata, Pa., and who won top place at the Atlantic City contest last Sepember

spoke on "A Method of Evaluation for Church School Pupils." Preacher at the communion service was the Rev. George E. Dietrich.

The Rev. Wallace S. Kemp was installed as pastor of Christ Church, Salina, and St. Mark's Church, Cold Spring, on March 14 by the Rev. Norbert H. Stracker, Dr. Eugene Kreider, superintendent of synodical home missions, and the Rev. Arthur Hergenhan.

The Lutheran Society held a service for candidates for confirmation on March 28 in St. John and St. Peter's Church, Syracuse. A hundred confirmands attended. Mr. Raymond C. Dohne spoke.

Holy Nativity Church, Endicott, Pastor Paul J. Tritschler reports, has been giving Lutheran books to the Endicott Library for a number of years. It is reported that the Endicott Library is the best source of Lutheran information in the Triple Cities (Binghamton, Endicott, Johnson City). The church also sends "The Lutheran" to the library, college, and hospital.

Miss Catharine Juram of the Parish Education Board of the ULCA and Dr. Paul C. White, secretary of the synod, conducted an educational institute at St. Paul's, Johnson City, on March 21, under sponsorship of the pastors' association. The Rev. Melvin E. Yearke is pastor of St. Paul's . . . The Rev. Arlan Brandt, pastor of Grace Church, Vestal, spoke at the pastor's meeting on "Inspiration of the Bible."

The Southern Tier Lutheran Brotherhood has been organized with the following officers: Paul Lowe, president, St. Paul's, Johnson City; Henry Lueck, vice president, Prince of Peace, Binghamton; Henry Glunz, secretary, Redeemer, Binghamton; and Arthur Wilcox, treasurer, Holy Nativity, Endicott.

NORTH CAROLINA

First 1954 Congregation in Synod Organized on Easter

By DAVID F. CONRAD

SALISBURY—The Church of Our Saviour came into being on Easter morning at Jacksonville, with an adult membership of 96 and 48 children.

Organized under the direction of the Rev. T. C. Plexico, the new congregation—which will serve the Camp Lejeune Marine base—was constituted with membership representing 40 of the 48 states and the province of Ontario. Ten persons were received by confirmation, seven by adult baptism, and the remainder by letter of transfer.

Dr. F. L. Conrad, synod president, conducted the organization ceremonies and preached at the service. The new mission, the first to be organized in synod in 1954, is conducting its services in a reconditioned dwelling on the Jacksonville-Camp Lejeune-Morehead City highway, near housing developments which, it is estimated, will total over 4,000 units.

A Lutheran service center for military personnel was opened in connection with the new congregation on May 1.

NEW CHURCH FOR ST. MARK'S, TRENTON

THE NORTHERN CONFERENCE of synod, consisting of 42 congregations in Rowan, Iredell, Davie, and Stanley counties, will sponsor a Mission Week during the week of Sept. 12, with emphasis on preaching, teaching, and reaching the unchurched.

ST. JOHN'S IN SPRINGFIELD, ILLINOIS

ST. MARK'S, GREAT BEND, KANSAS

Planned in co-operation with the Board of Social Missions of the United Lutheran Church, this conference-wide preaching-teaching evangelism effort will be the first of its kind in this area.

The Rev. J. Wilford Lyerly, Messiah Church, Salisbury, is chairman of the cen-

(*continued on page 40*)

NEW CHURCHES

High tide of church construction continued throughout U.S., Canada this spring. Especially notable was the dedication on March 28 of the new St. Peter's Church in Ottawa, Canada's capital city. The church and parish house have one of the most prominent locations in the city. Construction, underway for two years, cost $245,000. United Lutheran Church Secretary F. Eppling Reinartz and Canada's Governor General Vincent Massey shared with Pastor Arthur F. Conrad in the dedication.

A large colonial-type church, constructed at cost of $150,000 was completed for St. Mark's congregation in Trenton, New Jersey, and dedicated March 14. New Jersey Synod President Edwin H. Knudten and Dr. Albert P. Stauderman of THE LUTHERAN aided Pastor Paul T. Warfield in dedication services.

A thorough-going reconstruction and enlargement project was completed recently at St. John's Church, Springfield, Illinois, a Wartburg Synod congregation, of which the Rev. W. W. Roth is pastor . . . In Great Bend, Kansas, a Midwest Synod congregation, St. Mark's, organized in 1952, dedicated its first church building in January.

NEW CHURCH IN CANADA'S CAPITAL CITY

tral planning committee. The Rev. Frank K Efird, St. John's, Salisbury, is vice chairman.

SPEAKERS for the Southeastern Theological Conference, to be conducted in connection with the Evanston World Council of Churches Assembly this summer, at Blue Ridge Assembly Grounds, Black Mountain, N. C., June 29-July 1, will include among the American lecturers: Dr. Conrad Bergendoff, Dr. George Forell, Dr. Fredrick A. Schiotz; among European lecturers: Dr. Vilmas Vajta, director of the Department of Theology, LWF; Dr. Ernst Kinder of Erlangen, Germany; and Dr. Regin Prenter of Aarhus, Denmark, chairman of the Commission on Theology of LWF.

The U.S.A. national committee to the Lutheran World Federation is sponsoring the pre-assembly conference.

Dr. Walter B. Freed of St. Mark's Church, Charlotte, a member of synod's executive committee and of the board of trustees of Lenoir Rhyne College, has resigned to accept a call to Luther Place Church, Washington, D. C.

Dr. A. Kenneth Hewitt, Haven Church, Salisbury, chairman of the board of trustees of Southern Seminary, resigned to accept a call to Church of the Reformation, Columbia, S. C., May 1.

PENNSYLVANIA

Seek Five Tons of Clothing For Lutheran World Relief

By ROBERT G. SANDER

JOHNSTOWN—Five tons of used clothing for Lutheran World Relief is the goal of a spring clothing drive by churches in Bedford, Cambria and Somerset counties. Impetus has been given the drive through a pastoral letter from Allegheny Conference President Russell T. Shilling: "One of the five ways our church has been telling all the world about the love of God is through our 'Rejected Clothing.' Last fall the Johnstown-Somerset churches sent over four tons for overseas relief. This spring they will attempt to send five tons."

May 15 has been set as the deadline. Johnstown truckers vie with one another in offering free transit of the clothing to Phillipsburg, N. J. This spring, Clare C. Berkebile, a member of Moxham Church, will transport the clothing to the New Jersey processing center.

Blair County and railroad-minded Altoona Lutherans hope to fill a railroad car with 15,000 pounds of used clothing.

ANNUAL MEMBERSHIP CAMPAIGN of the Auxiliary to the Allegheny Home, Hollidaysburg, is being conducted in Allegheny Conference churches up to May 25. 1953 memberships topped the 9,000 mark with contributions in excess of $13,000. This year the women hope to renew all present members and enlist many new ones.

MISSIONARY societies of the Juniata-Northeast District met in St. Paul's Church, Altoona, April 28, and societies of the Somerset District met in Friedens Church, Friedens, April 29. Speakers included Miss Myrtle Wilke, missionary to Argentina, and Miss Kei Sasaki, a student from Japan.

Following the fall meeting of missionary societies of the Somerset District in Trinity Church, Johnstown, comment of leaders was: "The offering wasn't as large as usual." Anticipating a large offering on Palm Sunday, ushers of Trinity Church got their six wooden auxiliary offering plates down off the top shelf in the church office. Imagine their surprise when they found, about the fifth or sixth plate down, district missionary offerings in excess of $200. Somehow the money had failed to be included with other offerings last fall. Comment of missionary leaders now is: "The offering was one of the finest we've ever received."

GETTYSBURG COLLEGE choir presented a concert of sacred music in Bethany Church, Altoona, April 1. Under the auspices of the Lutheran Men's League of Johnstown and Vicinity the Gettysburg Seminary Choir presented a concert in First Church, Johnstown, April 29.

THE REV. ARTHUR L. RUTHS, Lutheran student pastor at Penn State University, spoke at the annual Life Service Rally of Johnstown District Luther Leagues at Mt. Zion Church, Scalp Level, May 2.

1954 SEMINARY GRADUATES

GETTYSBURG (continued from page 28)

Name	Called to:
Rea Mae Rentschler	Cincinnati, Ohio
Eugene D. Ries	National Lutheran Council
Harold R. Rockey	(Presbyterian Church)
Thomas W. Samuelsen	Brooklyn, N. Y.
David L. Scheidt	Graduate study in Germany
William R. Snyder	Shenandoah, Va.
Dale L. Soderberg	Clarion, Pa.
Richard L. Sowers	Latrobe, Pa.
David F. Tate	Doylestown-Marshallville, O.
Robert E. Thomas	Hanover, Pa.
Guy E. Wilson	Army Chaplaincy
Carlton O. Ziebell	Caldwell, N. J.

HAMMA DIVINITY SCHOOL

Charles Anders	Atlanta, Ga.
Philip H. Barnhart	Call pending
Thomas E. Bollinger	Louisville, Ky.
Frederick W. Fiedler	Middlebury, Ind.
James E. Garrison	Dayton, O.
Kenneth L. Harris	Call pending
Harold J. Harter	Rochester, N. Y.
Robert P. Haslage	Baltimore, Md.
Samuel Hoeflich	Springfield, O.
Richard W. Howard	Madison, Ind.
Paul J. Korntheuer	Call pending
Arthur J. Kramer	Call pending
Richard T. Kraus	Whitestown, Ind.
Gordon C. Lund	Greenville, O.
Henry M. Lynd	Call pending
Michael C. McDaniel	Faith, N. C.
Frank McVay	Call pending
James B. Metzger	Call pending
Roland G. Perkins	Call pending
George F. Shaffer	Call pending
Leslie C. Schulz	Call pending
Claude A. Snider	Milan, Ind.
Charles W. Strausser	Call pending
Tillman B. Williams	Louisville, Ky.
Matthew L. Winters	Buffalo, N. Y.
Clyde A. Xander	Youngstown, O.

NORTHWESTERN SEMINARY

John W. Anderson	Liberia (BFM)
D. E. Archie, Jr.	
Paul F. Dumke	
Russell Eckert	Fargo, N. D.
Richard M. Flaa	
Donald L. Gustafson	Fargo, N. D.
Edwin Hansen	
H. M. Johnson, Jr.	
John G. Metzker	
Floyd J. Miller	Episcopal church
Henry Moyer	
Kenneth Olson	Canoga Park, Calif.
James Parker	Congregational church
James Percy	Pittsburgh
David W. Roth	
Harold Rygg	
David H. Samuelson	
Conrad J. Schmitz	Argentina (BFM)
John Schumell	
Charles J. Schweikert	Pittsburgh
Wm. L. Seabloom	Graduate study
Raymond H. Sevold	
Otto A. Sotnak	Graduate study
Dar W. Vriesman	
David P. Wasgatt, Jr.	
Robert D. Weeden	Swanburg, Minn.
Judson H. Westgate	Pittsburgh
James L. Wilch	
Ronald L. Zaudtke	Argentina (BFM)

PACIFIC SEMINARY

Richard M. Bennett	Monterey Park, Calif.
Harry D. Durkee	
John E. Fullmer	Stevenson, Wash.
Henry W. Reenstjerna, Jr.	
Carl E. Ruud	
Gene H. Samuelson	
Richard W. Spalding	
Ernest W. Vetter	
Robert W. Varblow	Walnut Creek, Calif.

PHILADELPHIA SEMINARY

John O. Ballantine	
Frank A. Bauman	North Bergen, N. J.
Elvin L. Bumgarner, Jr.	Valley Falls, Kan.
Donald A. Ebel	Kingston, N. Y.
Bernard Frank Engelhardt	
Kenneth S. Ensminger	Easton, Pa.
Frederick G. Erb, Jr.	Hegins, Pa.
Paul Henry Feil	Japan
Donald R. Gebert	Sayre, Pa.
James A. Harrison	Graduate fellow
Harvey A. Hartman	
Mark A. Heiney	
Kenneth C. Heuermann	Buffalo, N. Y.
Frank L. Ingalls, Jr.	British Guiana, S. A.
John H. Kaelberer	Allentown, Pa.
Emory N. Kilburn	
George C. Leedom, Jr.	Ridgefield Park, N. J.

SEMINARY GRADUATES (continued)

Name	Called to:
Ronald F. Mease	
Clarence C. Moore	Indianland, Pa.
Donald D. Moyer	Concord, Calif.
Howard M. Norris	Ridgewood, L. I., N. Y.
John A. Parkinson	Philadelphia
Albert E. Patterson	Wildwood Villas, N. J.
Robert F. Sauers	
Richard H. Schaefer	Bechtelsville-Niantic, Pa.
Walter E. Schaefer	Pottstown, Pa.
John M. Scherch	Norristown, Pa.
Frank K. Shirk	Metuchen, N. J.
John M. Siedem	Blue Island, Ill.
Paul E. Sitler	Allentown, Pa.
John H. Stadtlander	European study
Ralph W. Storm	Elmsford, N. Y.
Charles P. Strockbine	Graduate study
Richard A. Tubbe	
David L. Vogel	Redwood, N. Y.
Erich W. Waldek	Elmont, L. I., N. Y.
Theodore W. Warren	Valatie, N. Y.

(Graduated in January 1954)

John C. Bellingham	Pittsburgh, Pa.
L. Crosby Deaton	Germantown, Pa.
Ray H. Hartman	Philadelphia
James R. Hayes	Army chaplaincy
Paul E. Hoffman	Perkasie, Pa.
Wallace S. Kemp	Liverpool-Baldwinsville, N. Y.
Otis W. Zirkle	Middlebrook, Va.

SASKATOON SEMINARY

Henry Luetkehoelter	India (BFM)
Marat Holobow	Mossbank, Sask. (ALC)
Harold Parno	Whitemouth, Man. (ALC)
Art Adams	Leader, Sask. (ALC)
Herbe Keil	Moosehorn, Man. (ALC)

SOUTHERN SEMINARY

Gunnar Alksnis	
Clyde E. Bedenbaugh	North Charleston, S. C.
Henry N. Brandt	Saluda, S. C.
William B. Carr	
Leland McD. Caulder	Chilhowie, Va.
Pat C. Cloninger	
Charles B. Dawkins	Japan (BFM)
Richard B. Dorton	
Karl U. Dunn	
Eugene L. Epting, Jr.	Mt. Pleasant, S. C.
Clarence L. Fulmer, Jr.	China Grove, N. C.
Lewis C. Huddle	
Frank L. Keisler	Sullivan's Island, S. C.
F. Adolph Kleindt, Jr.	
Everette L. Lineberger	
Eldridge A. Shealy	Camden, S. C.
Thomas J. Shumate	Salisbury, N. C.
Edwin N. Troutman	
James W. Sosebee	

WATERLOO SEMINARY

Norman Lange	Rankin, Ont.
Godfrey Oelsner	Maynooth-Raglan, Ont.
Erich Schultz	Ellice Twp., Ont.

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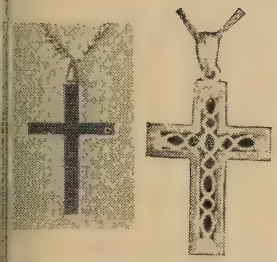

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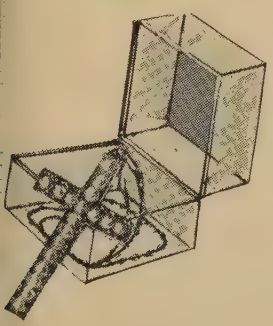

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NEW YORK

Debt-free in 11 Years

By RICHARD H. WEISKOTTEN

LONG ISLAND—Gloria Dei Church in New Hyde Park held a thanksgiving service on May 16 because—although only 11 years old—it has achieved self-support and is free of debt on its $50,000 building. Plans for a larger church for the rapidly growing congregation are being considered, said the pastor, the Rev. Walter Kortrey. The Rev. Albert Keyser, organizer of Gloria Dei congregation, and its first pastor, was the speaker at the May 16 service.

Groundbreaking services for new churches were held in two parishes last month—in Christ Church, Little Neck, on Palm Sunday and in St. John's Church, Lynbrook, in late April.

On Holy Thursday, St. Peter's Church, Springfield Gardens, dedicated a bell and hour-striker in memory of its late pastor, Dr. Charles Goering. Dr. F. R. Knubel conducted the service.

Good Shepherd Church, Roosevelt, celebrated its fifth anniversary during the first week in May with a service and congregational dinner. Although one of the younger churches on Long Island, this congregation has been one of synod's leaders in giving to regular benevolence, Lutheran World Action, and home missions.

The Rev. Robert Arnold assumed his duties as pastor of St. Paul's Church, Richmond Hill, on May 9. The Rev. Carl Toebke, now pastor emeritus, confirmed his thirty-eighth confirmation class at his last service on May 2.

PENNSYLVANIA

Noted Churchmen Attend Gettysburg Seminary Week

By PAUL L. FOULK

YORK—Gettysburg Seminary observed its annual Seminary Week, May 5-7, with programs featuring Dr. Henry P. Van Dusen, Dr. Julius Bodensieck, Dr. James W. Clarke,

Dr. Frank C. Laubach, Dr. Ralph Tabor and Prof. Francis E. Reinberger. Seminary President Harry F. Baughman and Dr. Ralph D. Heim and Dr. Abdel Ross Wentz, of the faculty, presided at the three-day sessions.

A proposal for construction of a girls' dormitory at the seminary will be presented at the forthcoming annual meeting of the seminary auxiliary.

A recent guest lecturer at the seminary was Rabbi Philip David Bookstaber of Harrisburg who spoke on "Liturgy in the Old Testament."

MORE THAN 300 young people attended a pre-confirmation rally in York to hear the Rev. Raymond L. Fetter, Elizabethtown, speak on "God's Challenge to Young Churchmen."

ST. JOHN'S CHURCH, Abbottstown, observed its 65th anniversary recently by breaking ground for a new education building estimated to cost about $50,000. Dr. George Berkheimer, secretary of Central Pennsylvania Synod, was the speaker. The Rev. L. J. Karschner is pastor.

MEMBERS of Christ Church, York, have been saddened by the tragic death of John Thomas Neely, 21, son of Pastor and Mrs. Gerald G. Neely. The youth, a senior at Muhlenberg College who had been planning to enter Philadelphia Seminary in the fall, died in a fire that destroyed a cabin which a group of young men were occupying in the mountains near Coudersport, during a fishing trip. Another youth, Jack Kelsey, 21, of Coudersport, a student at Mansfield State Teachers College, also perished in the cabin fire, which occurred April 15. Dr. Russell W. Stine, head of the Philosophy Department at Muhlenberg, officiated at funeral services for John Neely, April 17, in Christ Church. Interment was in New Freedom.

CHRIST CHURCH, Dallastown, the Rev. Morris G. Zumbrun pastor, observed its 100th anniversary May 2-9 . . . St. James' congregation, York, feted Pastor Guy E. Miller recently on his 25th anniversary of service to that parish . . . Zion Church, Sunbury, will be host to Central Pennsylvania Synod's convention, May 24-26.

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Church Dedicated in Illinois

By ARNOLD H. KAITSCHUK

FOUR SEPARATE services of dedication were held at St. John's Church, Springfield, Ill., recently. The first was a service at which the enlarged and remodeled church building was dedicated, with Dr. R. R. Belter, president of synod, officiating, and Dr. Paul Wagner Roth, father of Pastor W. W. Roth, preaching the sermon. Subsequent services were in dedication of the baptistry, the new organ, and the altar and altar window. The organ dedication featured a recital by Martin Stellhorn, well-known St. Louis musician.

The month-long celebration also included a dedication banquet at which Dr. Belter spoke. Toward the $260,000 total cost of the projects, the church building fund has raised approximately $170,000 (*see photo, page 38*).

SIX ORGANIZATIONS in the congregation of St. Peter's Church, Wine Hill, Ill., have combined their efforts to place THE LUTHERAN in every home of the parish. Cost was divided equally among the organizations. The Rev. W. D. Knappe is pastor. Luther Leaguers of this church recently designed and built a board to be placed in the church vestibule for the purpose of keeping members informed of the status of benevolence-giving during the year. St. Peter's Sunday school has pledged 20 per cent of its income for benevolence.

ZION CHURCH, Clayton Center, Iowa, is eagerly awaiting the arrival of Mr. and Mrs. Heinz Krebs and their two daughters from Silesia. This is an immigrant family which the church is sponsoring through the national Lutheran Council and the Lutheran Welfare of Iowa.

GROUNDBREAKING rites were held recently, as a preliminary to new church construction, by the congregations of Good Shepherd, Chicago, and Trinity, Golden, Ill.

CARLTON ZIEBELL, seminarian from Unity congregation, Milwaukee, was ordained in New Jersey last month and will serve there . . . Harold Hartman of St. John's, Post Oak, Campbell Hill, Ill., will be ordained on June 27 by Dr. Belter and will serve in the Ohio Synod.

LADIES' AID SOCIETY of St. John's Church, Baroda, Mich., has installed a new lighting system in the church and made other improvements. A new individual communion set was donated in memory of Irwin Mischke.

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ST. MARK'S
ENGLISH LUTHERAN CHURCH
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William A. Hover, Pastor
Sunday School ..... 9:30 A.M.
Worship Service ..... 10:45 A.M.

by his family, and the Brotherhood has installed an amplifier in the church tower.

PARISH EDUCATION institutes were conducted throughout the synod by Dr. Earl S. Rudisill—at Northlake, Arenzville, and Walsh, Ill.; West Allis, Delevan, and Belmont, Wis.; and at Guttenberg, Iowa.

DECEASED

Rev. Oscar Krauch

Pastor Oscar Krauch, born in 1871 in Weiliondorf, Germany, died on April 25. He was graduated from Wagner College in 1892, the Philadelphia Seminary in 1895, and was ordained by the New York Ministerium. He is survived by two sons, Oscar and Edgar Krauch.

He was pastor of St. Peter's, Verona Mills, N. Y.; Atonement, Saugerties, N. Y.; St. John's, Albany, N. Y.; St. John's, Buffalo, N. Y.; St. Luke's, San Antonio, Texas; and Redeemer, Lawrence, Mass. He retired in 1943.

The funeral was conducted in Buffalo by the Rev. Martin Hoeppner and Dr. Frederick R. Knubel, president of the Synod of New York and New England. Interment was in Buffalo on April 29.

Mrs. J. Howard Laughner

Mrs. Georgia Louise Laughner, wife of Pastor J. Howard Laughner of Resurrection Church, Detroit, died April 17 at age 47.

Mrs. Laughner was born in Springfield, Ohio, in 1907, and was married to Pastor Laughner in 1928. She served with her husband in the Rockway-Donnelsville parish in Ohio, Covington and Park Hills in Kentucky, Grace Church, Louisville, and Resurrection Church, Detroit. During the years of her marriage she served with distinction in the field of women's work, and was president of the Wittenberg Women's Guild.

She is survived by her husband; one son, John Howard, Jr.; a daughter, Margaret Louise Lindemann; grandson, Robert Lindemann, Jr.; her mother, Mrs. Lessie January; sisters, Mrs. Hazel Reck and Mrs. Naomi Eastland and Robert January, brother.

The funeral was in Resurrection Church, April 20, with interment at Springfield, Ohio.

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—Synod Convention Calendar—

MAY

17-20—IOWA. St. Paul's Church, Davenport
17-20—ILLINOIS. Wicker Park, Chicago
17-20—OHIO. First English, Columbus
17-20—PACIFIC. University, Seattle, Wash.
17-20—PA. MINISTERIUM. Buck Hill Falls
18-20—NORTHWEST. Holy Trinity Church, Minneapolis
18-20—WARTBURG. United, Berwyn, Ill.
23-25—CARIBBEAN. Frederick Church, Charlotte Amalie, St. Thomas, V. I.
24-26—NEW JERSEY. St. John's, Ocean City
24-26—CENTRAL PA. Zion Church, Sunbury
24-27—PITTSBURGH. Zion Church, Johnstown
25-27—MARYLAND. Gettysburg Seminary
25-27—TEXAS. Holy Cross Church, Yoakum

JUNE

14-17—NEW YORK AND NEW ENGLAND. St. Paul's Church, Johnson City, N. Y.
14-17—SLOVAK ZION. Holy Emanuel Church, Yonkers, N. Y.
15-18—CANADA. St. Matthew's Church, Kitchener, Ontario

CHANGES OF PASTORATE

CALIFORNIA

OREID, THEODORE. From Holy Trinity Church, Mercer Island, Wash. To Gloria Dei Church, Long Beach. 4801 E. Broadway.

CANADA

INHAMMER, HERBERT K. F. From Wellesley-North Easthope-Gadshill parish, Ont. Retirement. 61 Fairfield Ave., Kitchener.

INDIANA

NODERER, WILLIAM HENRY, JR. From Zion Church, Portland. To Indianapolis, mission developer. 6230 Evanston Ave.

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HEIN, EMIL A. From St. Matthew-Emanuel Church, Brooklyn. To St. James Church, Brooklyn. 2776 Gerritsen Ave.

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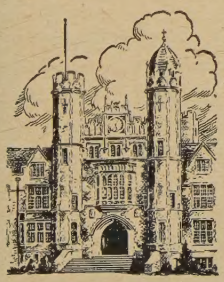

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IN CONCLUSION . . . . . .

EVEN IF YOU NEVER expect to live in Kansas or Nebraska, you should be grateful to United Lutherans in those states for voting this month to merge their synods. This ends a mixed-up situation which hampered the church's work. All three synods, Kansas, Midwest, and Nebraska, debated the merger proposal in an intelligent, impersonal manner, and took decisive action. (Nebraska hasn't voted as this LUTHERAN goes to press, but I am certain we can count on the Nebraskans.)

We have had notable readjustments in the United Lutheran Church recently —New Jersey in 1950, eastern Pennsylvania in 1953, and now the Central States. New energy and determination are shown in each area after it is decided to bury long-dead quarrels.

The problem in the Central States was originally the language question—English versus German. There has also been a persistent difference about the lodge question—whether ministers should be permitted to belong to secret orders. The Midwest Synod forbade lodge membership for pastors. I am inclined to side with the Midwesterners on this, for lodges strike me as adolescent nonsense. But I think pastors as well as laymen should have a right to decide for themselves how much nonsense they need.

THE MAIN THING about these various synod mergers is that they put important things in the first place—our unity in faith, our determination to serve our Lord as well as we can. Secondary matters, such as what language our grandfathers spoke, are ignored.

In these mergers, nobody has been trying to cling to personal prestige or position—which is often a factor in blocking the progress of the church toward bette organization. Ambition to be presider may be a worthy motive among U.S governors and senators, but it is ugl and stupid in men called to be pastor

THE ONLY OVERLAPPING which remain in United Lutheran synodical organiza tion is due to several small groups classe as linguistic synods—the Icelandic, Slo vak, and Wartburg. As these becom English-language groups, their reaso for separate existence disappears. A three are close to the bottom of the lis of synods in their support of the genera program of the church.

It is possible that these synods ar holding on too long to language differ ences which have ceased to serve a goo purpose in their work. I have mad futile efforts at various times to lear both the Icelandic and Slovak languages and sadly concluded that I'll never suc ceed. So I can't presume to advise th Icelanders or Slovaks to learn Englis for the purposes of worship. But the his tory of the American churches indicate that eventually they will.

As for the Wartburgers, formerly a German-language group, the chances ar that two-thirds of them can no longe say *Ich weiss nicht,* so their continuanc as a separate group is simply a resul of inertia.

Organization of the church along line of clear-cut responsibility is not the mos important thing we seek. The winds o God blow where they will, and all ou American efficiency won't control them But we are expected to exercise intel ligence and good will in putting our selves in good shape to move forward when the winds are blowing.

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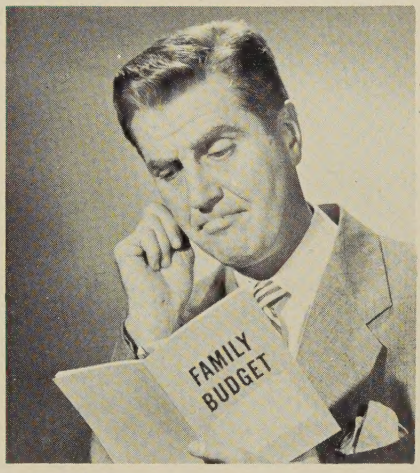

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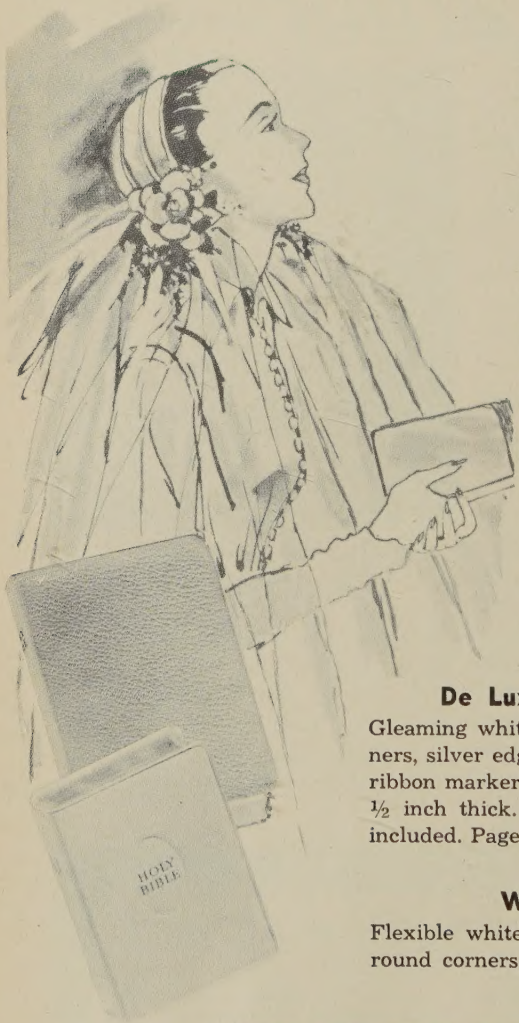

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